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CHRISTIAN EDUCATION,

IN A COURSE OF

LECTURES,

DELIVERED IN LONDON, IN SPRING 1829.

By E. BIBER, Ph. Dr.

"O, they have lived long in the alms basket of words!"
SHAKSPEARE.

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THE following Lectures having been delivered *ex tempore*, and written out afterwards from a few notes, taken by a friend at the time, it will not be expected, that this volume should contain anything like an exact report of what was then said. The leading ideas, however, have been preserved, and no topic of importance has been omitted.

The writer, though an alien by birth and by law, belongs more to this nation than any other, by his sentiments and his affections, which may serve as his apology for speaking of this country as if it were his own; and for censuring, without reserve, what he has found in it worthy of blame; a freedom which, had his feelings been those of a foreigner, he would have avoided, as unbecoming and invidious.

In vindication of his principles, he has nothing to say; hoping that the Spirit of Truth will vindicate them in every candid mind; in which hope, if he should be deceived, he is willing that his views should stand condemned.

He has but one request to make; which is, that those who find these pages worthy of their attention, will not judge of the contents upon a partial perusal. Man's mind and his language, like the prism, divides the light on its passage, and reflects it, not in one splendid ray, but in a succession of shades and colours, none of which deserves, for itself, to be called light, though, when reunited, they reconstitute the ray, from which they received their birth.

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LECTURE I.

WHAT ARE THE RIGHTS AND DUTIES OF THE FAMILY AND OF SOCIETY AT LARGE, RESPECTING THE EDUCATION OF CHILDREN BELONGING TO THEM?

It is now more than two thousand years since Plato, the profoundest of all the philosophers of the pagan world, when propounding, in his Work on the Republic, the ideas which he entertained concerning education, expressed at the same time his apprehension lest his views might be considered as a mere theory, without practical usefulness, and therefore of questionable value. The mode of education, he observes, which he had to propose, would clash too much with the prevailing prejudices of his fellow citizens, for him to expect that they could impartially examine his principles, or consider the results he anticipated from them as any thing but pious wishes. The same difficulties under which Plato found himself then labouring, are, I apprehend, still remaining in the way of those who have to propose a mode of education different from that which the opinion of the age has sanctioned. The natural antipathy of human nature against principles is undiminished, and mankind at large are still as blind as they ever were, to all but visible facts displayed before their eyes. Of this I am perfectly aware; but, so far from deterring me, it operates rather

as an additional reason for me to persist in advocating those principles, however abstract, the application of which to the education of the rising generation I conceive to be the only remedy for those evils under which we are labouring. Not that I expect that those principles will rapidly gain ground with the public at large, or be carried generally into effect; I freely own, that I do not hope myself, to see them applied to the education of the mass of the people, or even partially, to any considerable extent, in my life time. But this does not form an objection to those principles in themselves; for the slightest glance over the history of mankind will convince us, that none of those ideas by which our species has been essentially and lastingly benefitted, were ever reduced to practice, or even acknowledged as practicable, at the time when they were proclaimed. Nor do I perceive in this any inducement to desist from advocating such principles, or urging them upon the public. The task may be an ungrateful one, but it is no less binding, no less sacred. No generation of men ever knew, or were able to understand, their own wants; they pined under the evils which their own folly, or that, perhaps, of their forefathers, had entailed upon them; but to the cure they were always blind; so much so, that the greater the evil, the greater has invariably their blindness been. If these remarks hold good concerning the history of past ages, certainly they are still more applicable to the state of things in our own time. Never, perhaps, at any former period of the history of mankind was the want of improvement, and the wish for it, more generally felt and expressed; and never perhaps was the darkness so great respecting the principles, from the active operation of which that improvement was to be expected. And never was it more necessary that those principles should be loudly and boldly proclaimed; for, in addition to all the other evils, under which we are suffering, a spirit of compromise has gone abroad, which bids fair to mar the

exertions, even of those whose hearts and minds are not shut to the claims which the state of the mass at large, makes upon the energies of the more enlightened. The evils, of which we complain, are such as require a radical cure,—I do not use the word radical here in its obnoxious sense—and a radical cure is of all things that which human nature most dreads and resists. Hence it is that, in our days, many of those whose attention and endeavours are directed towards the means of ameliorating the condition of their fellow creatures, allow themselves to be betrayed, by a well meant but mistaken anxiety to gain the concurrence of the public in the measures proposed by them, into a compromise of the very principles which they advocate, and upon which they pretend to act. They clog their own power by an alliance, both unlawful and impolitic, with the very prejudices against which they are making war, and thus of necessity defeat their own end. Deeply impressed as I am with the baneful consequences of that mistake, I feel it my duty, more than ever, to state, without any disguise, and without any attempt at conformity with the leading opinions of the day, those principles, however unpopular, by which the education of our youth ought to be guided and regulated This I shall do on the present occasion; and I thought it right openly to avow this my intention, in order that you may not feel disappointed if you find me, as you certainly will do, now and then, travelling far away—not I trust from the nature of things, but from the state of things as it is at present.

After this short introduction, I shall at once proceed to the first of the questions proposed, *viz.* "What are the "rights and duties of the family, and of society at "large, respecting the education of children belonging to "them." This question can be answered on two grounds: first, as a matter of mere policy, according to the dictates, as it is called, of human reason; and, secondly, in a religious point of view. For the present, I shall confine

myself to the former inquiry, reserving the latter for another opportunity.

The premises which we have to go upon, when endeavouring to determine, on social grounds, the respective rights and duties of the community, and of the family, concerning the education of their children, are simply the two facts, that society exists, and that children are born and must necessarily grow up in it. From these premises, which men have endeavoured to modify, but which they could never entirely do away with, all the inquiries made into this subject have begun, and a variety of theoretical schemes and practical systems have successively been built upon them. In two opposite directions the very extremes have been reached, the one at the earliest, the other at the latest period of philosophy; and I do not think that there is any intermediate shade between those extremes which has not been propounded in theory, or attempted in practice, at some time and in some nation. The maxim, that the child belonged to society, and was to be educated for it, was carried to such an extent by Plato, that, in entire disregard of the strongest and the most sacred feelings of the human bosom, he proposed the separation of the infant from the mother at the very instant of birth; and although he claimed the services of the mother in nursing, yet his arrangements were such as to prevent, as far as possible, her discerning her own offspring, in the number of children, amongst which it was placed: so that if perchance she should happen to nurse her own infant, she should do so without knowing it to be hers. Whilst in this manner Plato claimed the child entirely and exclusively for society, Rousseau fell into the other extreme, to educate man entirely and exclusively for himself. The endless variety of systems, holding the middle between those two extremes, that have either been practically tried, or at least set forth in theory, I shall not undertake to enumerate; but I think it will not be incongruous with our present purpose, to take a short review

of the state of education, as it was at different periods among the principal nations of the civilized world; in order to see, what share society has in every instance taken in the accomplishment of so important a task.

If we go to the cradle of pagan civilization, and to the first establishment of social institutions, to the oriental states of Hindostan, China, Persia, and their less conspicuous neighbours, including all the nations celebrated in antiquity, which had their abode to the East of the Tigris, as well as Egypt, which, previously to the Greek influence upon it, belonged to the same class,—we find that education, like every thing else, bore there not a progressive, but a stationary character. Their religious systems were a sort of petrifaction of those spiritual truths, of which mankind have been put in possession by a primitive revelation, but the nature of which was greatly perverted in the course of tradition. Incapable of seeing them in spirit and in truth, the inhabitants of the South of Asia incorporated them, as it were, in their view of visible nature, by whose grandeur and beauty, as displayed in those countries, not their senses only, but their minds also had been led captive. Having thus fallen under the bondage of the earth, the genius of those nations became essentially earthy; their social institutions accordingly were entirely modelled upon the distinctions produced between different classes of men in consequence of the peculiar manner in which every one of them was brought in contact with that outward world, which, to them, was the comprehension of the universe. The character of man and his social existence depended not upon the intellectual and moral elements of his being, but upon the sort of intercourse, as it were, which existed between him and nature, of whom all were equally the slaves.

Hence the division in castes, according to the different employments and trades which the imperious call of necessity created at the first origin of society; and hence an education, which had no other object than to make

man, whatever the constitution of his inward nature might be, outwardly a fit member of that caste in which he was born,—an education, which employed for the attainment of that object, no other means but those which that same caste afforded. To this national and individual thraldom, we must attribute the moral barrenness of the long aged records of those superannuated states of the eastern world, and the never ceasing circle of sameness, in which their national life has been revolving, wherever it was not interrupted by foreign invasions, from the earliest dawn of civilization, down to the present day, without any other change than the inevitable one of slow decrepitude.

Of the genius of those mercantile tribes, which extended themselves from the shores of the Persian Gulf over the plains of the Euphrates, and from thence to the eastern coasts of the Mediterranean, and the north-west border of Africa, but little is known. The philosopher can no more trace the effects of their civilization in the moral history of mankind, than the traveller can discover the remains of their splendid structures in the sands which have covered their dwelling-places; and from this fact, as well as from the mean and short-sighted spirit of their nobility, so often exhibited in the records of their political history, the inference is, I think, neither rash nor presumptuous, that their education, calculated only for the temporary purposes of gain, though it may have rendered subservient to those purposes some of the mental powers of man, yet had never a direct bearing upon the development and cultivation of his immortal nature; nor, on the other hand, any public tendency, but inasmuch as ambition, and the love of admiration may have given an additional stimulus to the spirit of trade, in communities in which wealth was the chief qualification for the possession of power.

A brighter prospect, however, opens before us, when we come farther west and north, to the shores of Greece,

whose cheerful and lively population, immortalized in the annals of human history, forms the connecting link between oriental and occidental civilization. The views which the Greeks took of education, the systems which they introduced in their different republics, although inapplicable to a state of society formed under the influence of divine revelation, nevertheless still possess a high interest for us, inasmuch as they exhibit the most perfect patterns of education, which the pagan world has ever produced, and probably could ever produce, destitute as it was of the light of religion. The principle on which Greek education was founded, was that of the most absolute freedom of individual development, which the community promoted by affording ample opportunities and encouragement, rather than by making any authoritative provisions. It is true, that by the institutions of Sparta, that freedom was greatly limited, if not entirely annihilated; the child being at an early period of life separated from those to whom he was attached by natural ties, and brought under a system of discipline, calculated to render him both an obedient instrument and a faithful representative, of that proud and independent spirit, which Lycurgus designed should be the Spartan character. But it must not be forgotten, that Sparta forms rather an exception to the general character of the Greek republics; and that Athens, as it gave, intellectually and morally, the tone to all Greece, so it is likewise the best instance to be adduced for exemplifying the spirit of Greek education. In the investigation of this subject, I am aware that a distinction ought to be made between the education of those who were destined for the service of the oracles and other temples, and the preparation which the greater number of the free-born youths underwent to be fitted for the pursuits of public life. The former deserves but little consideration, as it was confined to very partial and limited objects; for al-

though a superstitious deference was generally paid to some of the religious observances, and particularly to the decisions of oracles, yet this deference was not what can be properly called religious feeling; it seems rather to have been analogous to the superstitious credulity which we often met with. even in enlightened persons, concerning matters in which they would scorn to profess a serious belief. It admits of great doubt, whether at any period of Greek history, the tales of mythology were considered by the enlightened part of the nation any better than as pleasing fictions; indeed it is hardly to be conceived that a system of religion, in which all the supposed deities were purely the creatures of man's imagination, should ever have been more than a matter of poetical taste. This view of the subject is confirmed by the fact, that public education was carried on in Greece, quite independently of the priesthood. In consistency with the principles on which the whole frame of society was constituted in Greece, we find the education of their youths, as I observed before, founded on the basis of perfect individual liberty. A free career was opened to every child for the unfolding of his powers in such a direction, and to such an extent, as was most agreeable to the peculiar organization of his mind. To render those powers independent of the leading-strings of the pedagogue was the first object which the Greek teacher aimed at; instead of endeavouring to keep his pupils under a pedantic bondage, as is the case among us, he exerted himself to emancipate them as early as possible. This was the object of the mathematical instruction of the Greek schools, which, very different from that of our colleges and schools, consisted not in learning by rote a prescribed set of problems and solutions, but in an independent solution on the part of the pupil of such problems as the teacher conceived to be most adapted to his capacities, and the peculiar turn of his mind. To this instruction is that acuteness and penetration to be attri-

buted, which, when abused for mean and selfish purposes, degenerated into cunning, and made the Greek name, in that respect, a by-word among the nations; but when applied to the investigation of truth, led to those sublime theories, to which, although apprised of their errors by the superior light of revelation, we cannot refuse to pay the tribute of profound admiration.

While such judicious care was bestowed upon the development of the intellect, still more powerful levers were applied to the moral feelings. The study of the fine arts, and especially of poetry, whose harmonious notes re-echoed from shore to shore, and from island to island, formed the other and more important part of that almost irresistible combination of intellectual and moral influences, designated by the comprehensive name of μουσική. Thus inspired with a high poetic enthusiasm, and armed with the weapon of acute penetration, the Greek youth approached the study of philosophy, the investigation of the most abstruse as well as the most practical subjects, of the inner nature of man, as well as of his outward relations as a social being. The latitude which was in all their studies afforded to every individual, to invent, to think, to feel, and to apprehend for himself, was the life of their education, which became dead from the moment when the sophists began to reduce it into the forms of system and pedantry. To nothing else than this latitude, this individual liberty, is it to be attributed, that, within comparatively so short a period, and within so small an extent of territory, so many men rose up of eminent character, all strongly marked with the features of distinct originality, the powerful influence of which was so great, that whilst in other nations, and among the Greeks themselves in Sparta, the character of eminent men was determined by that of the nation: in Athens, on the contrary, and in other Greek states, the community assumed successively the different characters, how-

ever contradictory with each other, of those privileged individuals, whom natural endowments and a high degree of cultivation rendered, not by legal enactment, but by the universal consent of admiration, the rulers of their fellow citizens, and the tone-givers of their age.

Very different from this picture is that which Rome presents. Rome's social constitution was, from its very beginning, nothing more nor less than a highly refined and highly consistent system of social selfishness. Much has been said of the disinterestedness of the Roman character, of that spirit of self-denial, and devotedness to the universal welfare, which are praised up as the definitive virtue of that celebrated city; but it has been forgotten that the very reverse of all this was the character which the Romans as a body displayed towards a world trodden in the dust by their unquenchable thirst of conquest. It has been forgotten that, if examples of self-sacrifice occur in Roman history, which are unparalleled in the records of any other Pagan nation, they were only the price paid for those phantoms of glory, by which the Republic rewarded the suppression of every independent thought, and of every free feeling of the human bosom. The self-denial was but an illusory one; for every Roman looked with an eye of insatiable greediness to the commonwealth for his share of the national grandeur and glory, as a compensation, which he considered himself entitled to for the absolute sacrifice of his individual selfishness; so that when the state was no longer able to satisfy the progressively increasing demands of those impetuous creditors, the Roman threw off the ill-endured mask, and, in the entire dissolution of all social order, displayed individually that same character, which, as his national feature, had rendered him long before the execration of the world. It seems somewhat inconsistent with this absolute claim to the whole existence of every individual, which the Roman community preferred, and for a time enforced, that edu-

cation should have been allowed to remain in the hands of the family. But the paradox is easily solved if we consider that the mother was no less a Roman than the father, and that the pride and ambition of the family was an atmosphere so favourable to the growth of those much lauded virtues of the Roman character, that the state, in leaving the child in the hands of the parent, so far from hazarding the public object of education, on the contrary secured it much more effectually than could have been done by any other means. The wisdom of this arrangement is sufficiently vindicated by its results. Nothing was introduced in the education of the young Roman, but what was immediately calculated to fit him for the purposes of the Republic; religious education he received none, for there was not even at Rome so much as an education for the priesthood. The compendious system of superstition, which has sometimes been honoured with the name of the religion of Rome, was never any thing but a lever in the hands of the aristocracy, to set in motion, or arrest, at their pleasure, the brute force of the ignorant and credulous mass; and, therefore, the priesthood was in Rome nothing but an appendage to the executive power. A splendid political and military career was in Rome the straight road to church preferment. How little Roman education had to do with science, with art and philosophy, is notorious enough. Down to the period of the conquest of Greece, those fruits of the Greek soil were entirely unknown in the invincible city; and what estimation they were held in afterwards, is sufficiently evident from the fact, that the task of teaching them devolved exclusively upon slaves. There is, however, one school, and that a public one, in which the Roman youth received part of his education—I mean the camp. To make him a good soldier, and, if descended from an aristocratic family, a good general, the boy was domesticated in the tent as early as possible, there to be rendered familiar with the revolting scenes of the field of battle, and to be inured to

that callousness of feeling, to that contempt of suffering and death, which was an essential ingredient in the character of a Roman. This was the education by which Rome insured victory and triumph to its rapacious eagles!

Having thus taken a short glance of the state of education as it was in the pagan world, it will be more easy for us to understand the change which was operated upon it by the introduction of Christianity. But before I proceed to this, it will be necessary that I should notice the character which education assumed under the influence of that theocratic principle upon which the social constitution of the Jewish nation was founded; as it forms a most striking contrast with those schemes of human policy which I have before mentioned. Among the Jews, education was, as we might expect from the peculiar and eminent station assigned to that people in the history of the ancient world, essentially religious. From the moment of birth the child was made subject to the ordinances of religion; its earliest impressions must have been those of indispensable religious duty. Every occurrence of daily life was a means of bringing to the recollection of the youths of Israel, the God of their fathers, by whose will the whole of their lives was to be regulated; and the visits which they paid, from the age of twelve years, three times every year, at the temple of Jerusalem, where the whole nation was on those solemn occasions assembled, gave to those religious feelings which domestic life had awakened, a national character. Then it was, that the idea of the invisible God ruling over his people Israel, and directing them in all their ways, received its full value, and its full force. Their priests and rulers were not men commanding in their own name; they were the witnesses of the Most High,—his standard-bearers,—the messengers of his will and word among his people; and every individual felt, that the direction of his heart, and the conduct of his life, belonged not to himself, but to the Lord. It was this absolute submission of the soul to the ruling power of the invisible Jehovah,—the

effect of a purely theocratic education, in those periods of the Jewish history, in which the people lived in the spirit, not after the letter of their dispensation,—that filled the whole nation with that high enthusiasm, with which they boldly held up the banners of the Lord of Hosts in the midst of an idolatrous world, and gained the most glorious triumphs over enemies, which, in a merely human point of view, must have overwhelmed them by the superiority of their power, as, in fact, they actually did, whenever the spirit of the Lord was departed from the elected nation. Of great and lasting importance is, in this, as in so many other respects, the great example which God has set up in Israel; for in spite of the abundant profession which there is among us, of religious education, I have no hesitation in saying, that if it was not for the picture exhibited in the better times of the Jewish history, the world would not yet have had, down to the present day, a practical illustration of the effect which the theocratic principle, the principle of the power and Spirit of God ruling over the heart of man, applied to education, has upon the character of individuals, and of nations.

But I resume now the history of education in the Gentile world, considering the changes which the introduction of Christianity produced. We have not, that I am aware, any direct information respecting this subject, as it stood in the primitive Christian Church; but, from what we know of its character in other respects, it will not be difficult to infer, with a high degree of certainty, what may have been the leading features of education among the early Christians. From the simple application, which was, at the very earliest period, made of the principles of brotherly love, upon the administration of the temporal concerns of believers, inducing them to establish among themselves community of goods, if not always in form, at least in spirit, and to unite in a sort of sacred household,—I should apprehend that the education of the first Christians was essentially domestic. From the meek and lovely character of the Christian dispensation

itself, and from the heartfelt simplicity with which charity was received, in those times, as its leading feature, I should further infer, that the moving principle in education also was love rather than fear. The strict discipline which obtained in the early churches, for the sake of consistency between doctrine and practice, as well as for the purpose of rigorous distinction from the pagan world, leads me to think, that attention to a proper conduct of life was a very essential point, also, in the domestic discipline; and lastly, I should conclude from the social position in which the first Christian communities were placed, and the persecutions under which they were labouring, on one hand, that their virtues were more of a passive and negative, than of an active and positive nature: and, on the other, that the whole tendency of their education was not to direct the child's attention to the goods and enjoyments, the honours and preferments, of this world, but to render him conscious of those eternal treasures, which no human exertion can procure, and no human persecution can take away.

But this happy time—for, notwithstanding all its persecutions, Christianity has never yet seen a happier one—did not last long. Political power erected itself arrogantly as the protector of Christianity, and from this moment the latter received in itself a seed of corruption, of which the subsequent generations have reaped many a baneful harvest, and for the extermination of which, there was no other remedy than that which has very recently begun to be adopted, viz., an entire separation between religion and the state. In consequence of this separation, those who have hitherto been accustomed to look to political power for the support of religion, and to associate with it the idea of worldly preferment, will be obliged to acknowledge the superiority of the living truth of divine revelation over the dead forms of human institution, and to view the grandeur and the honours of man's making, with that indifference which becomes those that are made acquainted with the greatness and the glory of the Kingdom

of God. Education, as one of the most vital and most sensitive parts of the social organization, soon began to feel the reaction of that uncongenial and pernicious alliance which religion had formed with human power. The unity of purpose which had existed in the primitive church ceased, and, with a twofold object, a twofold mode of education was introduced. Religious education became now in fact nothing more than the training for a particular trade; whilst, on the other hand, the tuition of those destined for civil life, or a political career, included in itself a far greater proportion of pagan than of christian elements. Of these two, the former became of necessity the more corrupt, because, with a higher profession of principle, it combined an equally low, and, in some instances, even a lower purpose than the latter. The first occasion of this corruption was an essential mistake, and one which, down to the present day, has not yet been sufficiently explored. The principle which has within the last years been laid down as the basis of what is called civil and religious liberty, viz.: that religion has nothing to do with matters of state, is certainly a false one; but the principle of clerical ascendancy, in opposition to which it has been established, is not less false. The primitive idea which gave birth to the claim of supremacy on the part of the church over all worldly matters, was no doubt a correct one—it was the undeniable, though, perhaps, at the present time, very unpractical idea, that the principles of religion, of course, pure and unadulterated, should be the only test and standard of all human transactions; and in this sense it is strictly true, that the church ought not only to be allied with, but to rule over the state. Unfortunately, however, the principle was soon perverted by a substitution of the idea of priesthood to that of the church. The consequence of this important mistake was the promulgation of a principle, as false and pernicious as the former is true and salutary, namely,—that the priesthood should rule over, or at least participate in worldly power. In

this manner it was, that the ministry of religion, which was originally a humble service of God and man, rose above the common level of society, to competition of rank with its rulers. The foundation, nevertheless, on which these pretensions ultimately rested, was not to be lost sight of; and the greater, therefore, the departure from the spirit of religion, the more necessary seemed a rigid adherence to its forms. In this contradiction of purpose and means originated the monastic education of the middle ages; which, in matters of knowledge, confined itself, at each period, to the least possible degree of knowledge, absolutely required by the exigencies of the age,—giving, at the same time, this scanty allowance in the most pedantic and the most enthralling form; and which, on the score of discipline, consisted in nothing else but an ostentatious display of outward austerity and sanctity, under which the most unrestrained and profane dispositions might lurk unmolested, and, under the ægis of secrecy, impunely obtain the basest and most sinful gratification. That this education, which chained down the intellect by a servile formalism, and acted upon the moral man by the most slavish fear, was, in its tendency, both anti-religious and anti-social, no one that has the slightest knowledge of monastic history, will attempt to deny: nor will it be difficult to prove, that the education of those destined to appear on the stage of civil or political life, was equally inconsistent, both with the dictates of religion and with the welfare of society. The only schools in which, during the middle ages, that sort of education was given, were the courts of princes. As to knowledge, it is no secret that its extent was extremely limited; the chief objects of study being hawking, hunting, fencing, and some other acquirements of the like description; and, as regards the motives which were principally brought into action, they were ambition, the thirst of distinction in the eyes of the prince, and of his courtiers, and the pride of a prowess, consisting in the possession of a stronger hand and a stouter heart, by

which a man was enabled, in plain speech, to knock down a greater number of his fellow creatures than his rival would either undertake or succeed in.

In this splendid division of the field of human labour between monastic hypocrisy, and haughty Vandalism, the great mass of the people were—fortunately for them, no doubt, under such circumstances—entirely forgotten; and it was not till the time of the reformation that notice was taken of the mental and moral barrenness in which by far the largest proportion of the community had been allowed to grow up. The new impulse which the reformation gave to the march of civilization, and the jealous watchfulness with which the reformers inquired into the causes of the national thraldom of mind, brought to light the fearful ignorance in which the lower classes had been kept, and caused some provisions to be made for the education of the rising generations to a more enlightened state. But it was not to be expected, that those, who had themselves hardly emerged from a state of pedantic instruction, in many instances, perhaps, worse than ignorance, should at once be enabled to devise, and to bring into practice, a free and enlightened mode of tuition. Hence it is, that the education, insured to the poorer classes in consequence of the reformation, was itself poor enough. Indeed, that of the rich remained not less defective; even at the present day, have we not to deplore, besides the narrowness of the instruction given in charity schools, the existence of a sad remnant of monastic spirit in Protestant seats of learning, and of Vandalism in the political and military career?

Within the last fifty years, however, these defects have been universally felt, and it is remarkable to see the efforts which have been making in the three principal countries of civilized Europe, Germany, France, and England, to ameliorate the state of education, so much the more, as they exhibit, in a very striking manner, the characteristic features of the three nations. In Germany,

in which there was, and still is, the smallest proportion of practical knowledge, in spite of a great deal of learning, or at least teaching, an attempt has been made to introduce topics of practical utility in the instruction of youth, and at the same time to get rid of the heavy forms in which all knowledge was till then communicated. Since the time of Basedow, who, in this respect, broke the ice, a number of schemes were successively palmed upon the German public, which had all for their object to convey knowledge of natural science, and other topics of real life, in a pleasing, or rather in a trifling manner, by means of dialogizing tales, in which a great variety of matter is introduced, as it were, by the way of *à propos*, without any order or plan. In combination with this unprofitable reform of the intellectual part of education, the attempt was made to supplant the cane,—till then, and, in many parts, even till now, the great lever of moral discipline.—by a sort of sentimental moral-preaching, likewise in the form of childish stories, properly interlined with ingenious questions and answers. The looseness of knowledge, and laxity of moral feeling, produced by these new systems on one hand, and, on the other, the pedantry of the old mode of tuition, and the despotic sway of its barbarous discipline, gave rise to an opposition, equally directed against both. In the last popular excitement of Germany, occasioned by the war against Napoleon, when many a dream of immature reform was dreamed, the idea of educating the youth of the country, somewhat upon the system of Lycurgus and Plato, independently of all parental interference, under the authority, and for the purposes of the state, was abortively broached by those who, hoping to see a new era in the political state of their country, were anxious to secure durability to the vainly anticipated forms of civil liberty, by training up a sound and manly generation.

The changes made in France at the same period, and from similar causes, as they consisted chiefly in a violent emancipation from superannuated superstition, and from

the impostures of daring hypocrisy, partook, in their origin, too much of the character of infidelity, to produce real benefit. The attempt to inspire the nation with enthusiasm upon such a basis, could but degenerate into those deplorable excesses, which will for ever stain the close of the last century, and was of course not calculated to give a better impulse to education. Since the storm has been allayed, the prospect has, apparently at least, become clearer; but it is to be feared, that the pretended improvements will not bear the test of closer examination. The turn which the tide of public instruction, in France, has taken since the restoration of peace in Europe, seems to indicate a decided predilection for the superficial glitter of an extensive empiric knowledge; in the acquirement of which, the idol of human reason is not less profanely worshipped, than in the mad performances of revolutionary atheism; whilst the heart is left cold and indifferent, a prey to false sentiment or degrading passion.

And now, if we fix our looks lastly upon England, and ask, "What is the spirit of those changes which have been made in popular education within these last thirty or forty years?"—shall we arrive at a more favourable result? I fear not. Here also the wish for improvement has received a false direction, singularly analogous to the characteristic bias of the nation. Whatever has of late been done in this country under the name of improvement in education, has invariably borne a manufacturing aspect. The question has not been—What must we do to give to every child the best possible education? but—What are the best means of educating the greatest possible number of children with the smallest expense of capital and of human labour? So that, without the slightest regard being paid to the nature of the treatment which the child's mind and heart receive, it has been considered as an unquestionable proof of a superior system, that one master should be enabled to drill a thousand children instead of a hundred, and that the movements of the mass should strike the eye

as more regular, and less interrupted by any expression of individual thought and feeling, than what had been exhibited before under a less perfect system of machinery. This false tendency is the more deeply to be deplored, as England is, of all the countries of Europe, and perhaps of the world, that in which mistakes on matters of vital importance are of the greatest consequence. The nations of the continent can, to use a common phrase, better afford to commit blunders, because in the slow march of their national life evils do not spread so rapidly, and there is more time left for their observation and correction. Not so in this country. Whoever has impartially observed and compared the state of things here and abroad, must be aware of the immense difference in the degree of development which society has attained; and I do not think this difference at all overrated in saying that England is from two to three centuries in advance in the march of civilization before the other countries of Europe. This superiority, whilst it is a subject for congratulation, is on the other hand also a cause for serious apprehension. The complication of all the relations of society, and the rapidity and superficiality of social intercourse, are a great drawback upon social morality, for which no other compensation can be found than a more strict, firm, and independent adherence to principle on the part of every single individual in the community. In countries in which civilization is in a less advanced state, there is a primitiveness and a simplicity in all the ties of society which form a happy substitute for that higher moral development which is generally wanting. The contact which every individual has with society is of such a nature as to render him, in the sphere in which he moves, perfectly well known, not only in his character, but also in his various concerns, and therefore dependant upon the moral suffrages which he may earn; in this manner a sort of public morality is created, by which the individual, however weak in his own principles, is supported like a faint man in a crowd. Nay,

the whole of society resembles a crowd of faint men upholding each other, because they stand too close to allow to each other room for falling. The progress of civilization, on the contrary, has the effect of enlarging the sphere of every individual, and rendering him more insulated and more independent; and hence it is, that it has a tendency to weaken that mutual support which man gives to man in a primitive state of society. But it is not the purpose of God that man should remain leaning upon man; he must learn to stand, independently of man, in the strength of the Lord; and the gradual breaking down of that social morality is therefore to be hailed rather than deplored, provided civilization take such a turn as will tend to render the individuals strong in the Lord; that is to say, provided society give to those whom it no longer upholds by the power of the mass, an essentially religious education.

This brings me back to the question from which I was led to this review of the history of education, the question—What are the rights and duties of the family, and of society at large, respecting the education of children belonging to them? Is it not evident from the consequences which the neglect of education produces in the inevitable progress of civilization, that society must have a positive duty to give it to every individual born in its bosom? This duty might indeed be inferred indisputably from the claim which society lays to the services of every such individual; for—(to take no higher ground than is taken by all moral philosophers, and even by political economists)—it is generally admitted, that every right produces a corresponding duty. Now, if society have, or pretend to have, a right to the services of every individual, it is clear that this right necessarily involves some duty; and what can that duty more obviously be, than that society should give to its children such an education as will fit them for the services which it intends to exact from them in after life?

The duty of the family, and especially of the parent, is, no doubt, more immediate; and accordingly its fulfilment has in some measure been secured by an innate feeling, which, although weakened or misdirected in almost every instance, is yet exterminated, or entirely perverted, only where vulgar degradation has reached its lowest ebb, or fashionable corruption its highest tide. But whilst this feeling is so deeply engrafted in the human bosom, that there is hardly a parent to be found wholly indifferent to the fate of his child, the fulfilment of the duty which it involves presupposes such a variety of moral qualifications, of intellectual acquirements, and even of outwardly favourable circumstances, on the part of the parents, that by far the greater number of them are not able to discharge their obligations in this respect, however strongly they may feel them. It devolves then upon society, as the claimant upon the future services of their children, to assist those parents who are willing themselves to lend a helping hand in the education of their children, and altogether to take the place of those who entirely neglect it, either from the straitness of their circumstances, or from moral torpor or dissipation.

But if, what seems almost impossible after so simple and so conclusive an argument, any doubt should be left concerning the duty which society has to discharge towards the rising generation,—if there be any that do not wish to follow principles, without the evidence of facts,—let me appeal to the grievous facts which the present state of this country exhibits. Let any one take an attentive survey of the present condition of society; let him carefully examine the motives and feelings by which the great mass of the population are guided in their transactions; let him look at the overbearing influence of covetousness, and selfishness in every other garb, by which men are led away, at the expense of honest principles and generous sentiments; let him cast up the sum of dishonesty and immorality which is with impunity committed, because not amenable

to the law of the land; let him add to this the sum of vices and crimes which escape the avenging arm of justice, daily and hourly stretched out upon the perpetrators; and let him complete this sad account by the number of those who are every year doomed to more or less protracted wretchedness, or to an untimely death; let any one, I say, cast his eye upon this disgusting and deplorable scene—let him, on one hand, trace to their origin those evils, by which the very vitals of society are infected, and observe, on the other, their rapid and progressive increase; will he dare to deny, that it is the hand of God avenging upon society the neglect of its duties to the rising generations? Of all the laws laid down by God for the government of the moral world, there is none that can be violated with impunity; and in his justice and his wisdom he has so ordered it, that the more sacred the trust, the more terrible will be the vengeance upon those that disregard it.

But where, it may be asked, is the proof that society does neglect its duties to the rising generation? Are not our ears daily filled with the praise of this happy and enlightened age, on account of its extensive exertions in the cause of education? I will not now be fastidious, and find fault with this or that system; I will, for a moment, suppose all education that is given, to have a truly good and moral tendency; and will merely ask, what proportion of the children of this country receive any education whatever? The number of children of the poorer classes in England (for of the other two kingdoms we have not even sufficient data to form an estimate) amounts, according to the latest calculation, to about two millions, not including those under five, nor those above twelve years of age. Of this number, there are one million attending at day schools of different descriptions; the Sabbath schools belonging to the Establishment count about half a million of scholars; and those conducted by different dissenting denominations contain an equal number. At the same time,

it is to be observed, that more than one half of the children attending on Sabbath schools, do also frequent day schools, so that they appear twice in the above statement. From these data it follows, that of the children of the poor in England there is but one fourth that receive instruction both during the week and on the Sabbath; one fourth who are under tuition on week days, but not on the Sabbath; one fourth, who, attending upon Sabbath schools only, are left without instruction during the whole week; and one fourth who receive no education whatever, either in the week or on the Sabbath. It need not be added, that the parents who neglect to bring their children into contact with any of the public means of education, are not likely to supply that deficiency themselves, so that the inference is incontestable that the whole of the last named five hundred thousand children are growing up in the abodes of utter physical and moral destitution, and, worse than that, in the haunts of vice and criminality. Is it credible that a community calling itself a Christian community, nay, one that lays claim to the Christian character *par excellence*, should allow half a million of human beings to grow up, year after year, in its bosom, without any means being adopted to bring them to a consciousness of their state, and of their destination, and to a knowledge of the means which God has appointed for them, and the duties which he has imposed upon them, with a view to lead them to the attainment of the purpose of their lives? And is it to be supposed that so fearful a neglect of the most sacred duty will pass by unpunished? Or shall we doubt a moment, that the overwhelming flood of immorality, vice, and crime, which is setting in upon the framework of society, is the vengeance of God upon a nation, which, in the amply folded garb of profession, commits the most profane desecration of his holy purpose, in the dereliction of thousands and thousands of those little ones, whom He has commanded us to receive in his name?

LECTURE II.

CONTINUATION OF THE SAME SUBJECT.

I HAVE, in the last lecture, attempted to shew, on the ground of history, in what light the relative duties of the family, and of society at large, concerning the education of their children, have been viewed at different times, and by different nations; and I have likewise endeavoured to prove, on the mere ground of social principles, and of the self-interest of the community, that the latter has a decided duty to assist and even to substitute parents in the discharge of the trust which is laid upon them, to bring up their children in a manner conducive to their own welfare and to that of the whole community. But, as I observed at the commencement of this subject, there is another ground on which it may be considered, besides that of mere human policy. Our question, to be satisfactorily answered, must be viewed in the light of religion; we must ask—"What are the rights and duties of a *Christian* family, and of a *Christian* community, respecting the education of those children which God has confided to their care?"

It is impossible for us entirely to separate our views on education from those religious considerations which, in a Christian country, more or less influence every department of life, and accordingly this string has been occasionally

touched upon already in the first lecture. But there is a vast difference between *a religious bias of our views on education*, given, as it were, by a sidewind, from an inevitable association in our thoughts and feelings, and *a view of education essentially founded upon the principles of religion.* The former must, in a measure, cleave to the theories and practice of every one that has been brought up in a land which is under the influence of revelation, so much so, that I question whether even an infidel, however violently struggling against all that savours of religion, can entirely rid himself, in his system of education, of those associations and impressions, which he has imbibed in early life, and which are daily recalled to his mind and feelings by a thousand surrounding influences. On the other hand, *education, essentially founded upon the principles of religion*, requires so spiritual and vital an apprehension, not of the words and doctrines, but of the power and life of religion, that its theory and its practice are but rarely to be met with even among the religious, and most rarely of all, I fear, among those who most pride themselves in doctrinal superiority. It would be unjust and presumptuous to deny that approaches—very near ones, perhaps, in some instances—have now and then been made to what might be called *the ideal* of Christian education; but it is certain, that the most popular systems fall far short of this pattern; nay, I would say more; it appears to me that we are only now on the eve of that period of Christian development, at which it will be possible to make the application of the principles of Christianity to general education. One of the reasons I have to form this opinion, is the confusion of terms and ideas which pervades the different sects and parties on that subject, which to me indicates the approach of a clearer and more enlightened epoch; for in the march of human civilization, as well as in the course of nature, every purest sky is preceded by a night of storm, and every brightest sunbeam by the gathering of clouds.

Taking this view of the subject, I am well aware that

I shall be obliged to venture on disputed ground, and I therefore request of you to divest yourselves for a moment of those preconceived notions, which, if allowed to influence your judgment on the present occasion, would clog the freedom of inquiry, and to follow me with no other guide than the highest standard of faith, the internal conviction of truth and error.

It is an observation which strikes me, as being applicable to almost every department of human knowledge at this time, that with a jealousy against the views which our forefathers entertained, and with a zeal, in many instances extravagant, to correct the real or supposed errors of their systems, our age combines a remarkably servile adherence to the premises from which those views and systems were merely the conclusions. Hence we have in our days a great deal of mending and patching in the details of every branch of knowledge, whilst a number of false premises remain unshaken, and mocking, as it were, the childish endeavours of the investigating and criticising multitude, continue to produce as many false positions, as are successively struck off the list of our articles of belief. This unsuspecting method of our modern philosophers, has the effect of causing the minds of their contemporaries to be tossed about on the boundless ocean of error, on which he, who disappointed in one direction, contents himself, without any positive guide, to steer in an opposite one, may for ever cruise about, without discovering the shore of truth. Too much reliance has been placed upon that negative spirit of inquiry, which under the semblance of truth beguiles mankind into errors more incurable, because they are accompanied with a self-complacent feeling of superiority to others, and of victory over prejudice and narrow-mindedness. To adduce one instance for the sake of illustration:—There has been a system of instruction prevailing for many years past, which consisted in nothing but dictatorial inculcation of the notions of the teacher into the pupils' mind, without

any regard to their powers of inquiring and judging for themselves. This gross mistake has at length been found out, and, as it is supposed, corrected by a party which of all others, prides itself in the enlightened character of its measures; and what did the improvement consist in? The reasoning powers were now appealed to, exclusively, and on every subject; every other ground of conviction was thrown overboard as useless ballast, and the too much lightened vessel now floats over the restless waves of public opinion, an easy game to every wanton wind of doctrine. The mere discovery that this also is a mistake, is, again, not a sufficient ground to go upon in search of the proper mode of proceeding; from that point the way is open to an indefinite number of other mistakes; and there is no end to these wild wanderings of the mind, until we come to explore first principles, and, purifying them from all that is human alloy, take, for our sole guide and standard, the pure light of divine truth.

If we apply these remarks to the question now under consideration, we shall find that, whilst a variety of systems have at different times been built upon the supposition, that the family and society have certain rights to the children born in their bosom, there has never been so much as an attempt to found the whole system of education upon the sole basis of the duties which they have to discharge, without assuming any rights, but such as must necessarily be granted to render the fulfilment of those duties possible. In this, as in every other respect, we have founded our theory and practice upon the premises, that there are certain inalienable and incontestable rights, from which the whole constitution of society, and all our social duties are derived—but never has the question been asked: What is the foundation of those rights; where is the evidence that they are rights, established by the law of God, and not rights of our own assuming? So far, however, from our duties being derived from our rights, the latter are, on the contrary,

entirely founded upon the former. No man, nor any other creature whatever, has or can have any right to the possession or enjoyment of any thing, but in as far as it is requisite for the fulfilment of his duties. God gives nothing without purpose, and consequently the creature cannot have a right to anything except it be in reference to that purpose; and as the purpose of God is the creature's duty, it is obvious that whatever rights the creature may possess, they are all immediately derived from his duty.

If this then be true, and if it be true, moreover, that man is a fallen creature, and that his restoration is God's purpose with him, is it not evidently the duty of the family and of society, to assist every individual from the first moment of his existence by every means in their power, in the attainment of that purpose? and is it not evident, likewise, that neither the family nor the society can have a right to lay any claims to, or assume any authority over the child, but such as is indispensably necessary for the discharge of that duty? What an immense change does the acknowledgment of this truth produce in the whole aspect of our question! and how incalculable are the practical conclusions, to which these premises, if once sincerely admitted, will lead us, in opposition to by far the largest proportion of the rules and maxims now generally followed in the business of education! For at present not only the greatest, but also the most efficient part of education is given on the assumption, that we have a claim to the future exertions of the individuals whom we train up, and with a view to secure to ourselves the greatest possible quantum of exertion at the smallest expense. This is not only the case with reference to that part of tuition, in public and private schools, which is commonly and not improperly, designated by the appellation "worldly knowledge," but even the cause of religious instruction is not unfrequently pleaded on this ground, *viz.* that it is the best interest of society

that its members should be encouraged to industrious habits and good conduct by the influence of religious impressions..

Manifold are the evil consequences which arise from this primitive mistake in the view we generally take of education. We ourselves, approaching the field of labour in a wrong and false spirit, can neither apply the right means, nor even benefit by the experience we gain; for being blind to the real cause of our ill success, and of our repeated disappointments, we endeavour to account for them in some other way, and thereby necessarily fall into confusion and injustice. As regards the children, they cannot but perceive that there is something arbitrary and oppressive in our conduct, which, although they are not able to explain it, yet their feelings are acute enough to apprize them of, and which induces them in most instances unconsciously, but not on that account less perseveringly or efficiently, to oppose, and, if possible, to baffle our efforts. Lastly, if we ask what expectations we can, under such circumstances, entertain of the blessing of God attending our exertions, is it not plain that,—however much we may affect to talk of its visible effects, when we pompously assemble to glorify less him than ourselves in the report of what we have done,—there can be no reasonable anticipation of the divine assistance in the pursuit of labours, which have for their object the attainment, not of his, but of our own purpose? Thus it happens that education, which was intended by God as a blessing to both parents and children, is considered, because felt by both as an intolerable burden, of which both long to get rid as soon as possible, and to which both submit only because they cannot help it. Is it not lamentable that man should thus in his folly and selfishness turn that which God has appointed for him as a source of improvement and of happiness, into an instrument of degradation and misery, and render a curse to himself that which divine wisdom and mercy had destined to be one of the greatest blessings?

This unfortunate perversion of the relative position of parent and child, of teacher and pupil, is connected with a sad mistake in our systems of divinity, which seems to me to be of too great importance not to be mentioned on the present occasion: I mean the construction generally put upon that decree which the Almighty pronounced over man after the fall. By an assumption as gratuitous as any I ever met with, the whole of the laws laid down for human existence in its degraded state, in the latter part of the third chapter of Genesis, is considered as a venting of the divine wrath upon disobedient man, and commonly goes by the name of "the curse;" whereas it appears to me that it is one great and wonderful chain of mercies,—in fact, the comprehension of all the good gifts, which man was capable of receiving, in the condition into which he had brought himself, by withdrawing his soul from the rule of his bountiful Maker. It is not sufficiently considered that man had inflicted upon himself the sum and substance of all evil, which is, to be separated from God, and in a state of rebellion against him; and that the purpose of the divine arrangements after that unfortunate event, was not to aggravate that evil, but to mitigate it, and to open to man a way, by which he might gradually return to that state, for which he was originally destined. Man's preclusion from the enjoyment of the tree of life has manifestly that intention, as a continued possession of power, without an holy will to correct it, would only have involved man in deeper destruction. The same is to be said of the laborious life to which man is doomed: for although the expression is used, "cursed is the ground for thy sake," there is no reason why this should mean, "cursed is the ground that thou mayest be cursed indirectly;" but it may just as well be interpreted, "cursed is the ground for thy benefit."* And this is in fact the case.

* The erroneous interpretation alluded to has been supported by the etymology of the word בַּעֲבוּר in the original, said to be derived from עָבַר, which, in one of its manifold acceptations, means "*to pass over*," whence בַּעֲבוּר, *by transition*. The ground is cursed for thy sake, i. e. by transition of the

For by the necessitous condition to which man was exposed, and in which he was brought into contact with outward nature, he had the opportunity afforded, nay, the necessity imposed upon him, of becoming conversant again with the laws of his Maker, against which he had rebelled. He had had access to them in their highest perfection and fulness, inasmuch as he was admitted to the divine presence, but having rejected them, he was incapacitated for approaching them in any other manner than as they are displayed at the very lowest stage in earthly existence. But what most immediately refers to our present subject, is what is most profanely called 'the curse upon woman,' viz.—the establishment of that sacred relationship between parent and child, which was the principal of the means of restoration appointed by God at that period. To this relationship no allusion whatever is made previously to the fall, and it is, therefore, highly probable that it was not intended in the primitive state of man; at least, it cannot, without a most gratuitous assumption, be asserted that it was. The supposition that it was not intended, is not only more conformable to the scriptural account, but it receives an additional weight from the fact, that the establishment of that relationship has a definite object, which could not possibly exist before the fall, but which was, most immediately and indispensably, required subsequently to that event.

After the fall, man was in a state, in which the knowledge of himself was of all things the most necessary to him, and at the same time that which he would most anxiously avoid. His nature was vitiated, and the first step to its

curse from thee upon the ground. This specious support of a profane view of one of the most important parts of Scripture falls, however, soon to the ground, if we compare the use of the word בַּעֲבוּר in other passages. We shall then find that both as a preposition and as a conjunction, it conveys the idea, *with a view to, with the purpose, by reason of, on account of.* So, for instance, in Gen. xxvii. 4; 2 Sam. x. 3, and in 1 Sam. xii. 22, in which latter passage the context, "The Lord will not forsake his people *for his great name's sake,*" altogether precludes the idea of *transition.*

restoration was the knowledge of its vitiated condition. Where then should he acquire this knowledge?—In whom should he observe the baneful effects of his rebellion? In himself?—But self-love, the very root of his sin, would for ever prevent him from taking of his own nature that impartial view, which would have rendered him hateful to himself. Or was he to study the vitiated nature of man in his fellow-creatures, in his equals? But the same cause which deterred him from self-examination, would render him blind likewise to the faults of his fellow-creature, as long as their effects did not encroach upon his own wishes and desires. As soon, on the contrary, as he would feel himself wounded by them, his eyes would be opened; yet, acute as his sight might henceforth be in discovering them, he would not be able to make correct observations, from the excitement of his passions, of his feelings of wrath and vengeance, which would inevitably be called forth on those occasions. Thus, then, we see, that, neither from the observation of himself, nor from that of his equals, man could come to that knowledge of his nature which was the first and indispensable condition of his being ever rescued from his vitiated condition. To exhibit that nature and that condition before his eyes in a being different from himself, and at the same time in a manner which would not arouse his hostility, and thus to enable him to take of it a view at once impartial and unimpassioned,—this was the great object for which the relation between parent and child was established. In his own offspring, as it were the miniature likeness of himself, he was able to perceive the same seeds of moral corruption, by which his own nature was infected; and while, on one hand, his observation was as much as possible freed from the bias of self-love, he was, on the other hand, induced, by the interest which an innate feeling of his heart taught him to take in the condition of so helpless a being, altogether thrust upon his mercy, to meditate on the causes of its wretchedness and of its perversity, and to penetrate more and

more deeply into the mysteries of its state, till at length he discovered, to his astonishment, that in the nature of his child, he had read the deeply hidden and carefully disguised secrets of his own breast. Moreover, his endeavours to counteract, in the child, the growth and the manifestation of the evils which he observed in him, as they required the exercise of a nobler and holier power than his own vitiated nature was possessed of, subjected him, in his agency upon the child, unconsciously to the internal operations of that divine life and power, the rule and guidance of which he had rejected for himself; and, at the same time, the position in which he found himself thus, with reference to his child, as law-giver, chastiser, instructor, and corrector, was the most admirable practical illustration of the new dispensation, under which he himself was placed by God. Conformably to this, we find that, in his perfect manifestation of himself through Jesus Christ, God chose the relationship, primitively ordained by him with a view to man's restoration, as an image, under which to represent his own relation to the Saviour, and, through his mediation, to the whole human kind.

If this be the view which we take of that important subject, and I do not see how we can, consistently, either with the account of Genesis, or with the whole tenor of Scripture, take any other, in what a different light does education appear! Where is now the curse—where the burden? It is an untenable ground of argument against this position to say, that education has actually been felt by man as a curse, and as a burden. Be it so; although I should be inclined to think, that there may be some exceptions to this general state of feeling. Yet supposing, for argument's sake, it were felt by every parent and every teacher, as a curse, and as a burden only, what would this prove but that man has contrived, in this instance, as in so many others, to turn into a curse that, which God intended for a blessing. There is not one of the good gifts which come from above, that has not been, in some way or other

more or less extensively, turned, by the perverse spirit of man, into a source of misery and suffering, and into an occasion of sin to himself. But all this, I repeat it, can only prove the perversity of man, and leaves the original purpose of God unchanged, as in itself, so for every one that chooses to receive the gift, in the spirit in which it was given. So in education: whilst it is but too certain that by far the majority of parents feel it as a curse and as a burden, every one is free to convert it into the greatest blessing to himself and others, by handling it in a right spirit. If the oversight of God's purpose in it have been productive of much evil, as I shall be able to prove to you that it has, we have on the other hand the comfort of knowing, that it may become also a source of much good. Let us for a moment compare the position of a parent or teacher, who considers it in the former light, with the condition of one, who takes the latter view of it, and we shall soon find practical confirmation of the correctness of our principle.

As regards himself, the parent or teacher who considers education as a curse and as a burden, deprives himself of one of the richest and purest sources of information concerning his own character. Wherever his feelings are at variance with those of the child, he takes for granted that the fault must be with the child; acting up to this his persuasion, he increases the causes of discrepancy of feeling, and, by a consequence morally inseparable from such conduct, hardens himself in his own blindness. What might have been for him an ample means of self-improvement, thus becomes a source of constant irritation and annoyance, which both, deteriorate his moral state, and obscure his apprehension of truth and of the nature of things. The injury which he inflicts upon himself is, however, but half the mischief he does. If he choose to make education a curse and a burthen to himself, that is his own business; but where is his commission to render it so to the child, who has no remedy against this perver-

sion of the divine purpose? There is in the child an innate feeling, bearing witness of that purpose, and apprizing the child that it is destined to imbibe and to diffuse happiness and joy. Hence the loving and inexpressibly endearing smile, with which the unconscious infant greets those to whose care it is committed, a sacred trust: hence that unsuspecting confidence, that unrestrained openness of feeling, with which children are generally inclined to abandon themselves to the guidance of those, with whom they associate their earliest impressions, and the mysterious and attractive reminiscences of dawning self-consciousness. All these pure and tender outlines of a divine influence and impulse, which might, by the delicate touch of an education conducted in a Christian spirit, be perfected into the full image and stature of faith, are however distorted or obliterated by the coarse hand of a despotic, presumptuous, unfeeling, and regardless tuition! Alas! that ever a parent's eye should be so blind to those heavenly beams of love, whose purple streaks are shed over the nursling's countenance, indicating the approaching rise, within its soul, of the sun of everlasting life; that ever a parent's hand should be so unhallowed, as to thrust back into the darkness of wrath, the being that was born to see the light of love!

How different would be the fruits of our education, if we had humility, wisdom, and love enough to acknowledge and to kindle that spark of life in the child!—if we knew how to establish a holy sympathy between the child and ourselves, and upon the ground of this sympathy, to make education a course of mutual improvement! How differently must a child feel in the hands of a parent, or teacher, who is guarded in his mode of proceeding by a severe watchfulness, not over the child only, but likewise over himself, by a careful attention to the motives from which he acts, as well as the effects which he produces, and by a consciousness that God has appointed him to the important duty of educating his child, with a view to give him an opportunity

of exploring the nature of man, his actual, as well as his true condition, the causes by which he fell into the former, and the means by which he may be restored to the latter! With what confidence and willingness of mind would children generally submit to a treatment, over which they felt, that justice and love presided! And how much, on the other hand, would parents and teachers themselves be benefited by that scrupulous attention to their own conduct, that constant scrutiny of their own principles and feelings, and that diligent study of moral causes and effects, which such a course of education required! Let any one try the experiment, and persevere in it long enough to see the fruits of it, and I am sure that he will bear testimony to the truth of my assertion, that education, howsoever it may be felt by the great mass of those who engage in it, either from necessity, or by the way of trade, was never intended by God otherwise than as a blessing; and that there are few relationships in human society, which, when approached in a right spirit, will have a more sanctifying influence, and be productive of more pure and unmingled delight.

If, then, with this view of our subject, we ask again, "What are the rights and duties of the family, and of society at large, respecting the education of children belonging to them?"—it is evident, from the very nature of that duty, and its first appointment by the divine decree, that it devolves more immediately upon the family. It is to the mother's love, to the father's exertions, that the child is to look for the satisfaction of all the wants, which its complicated nature involves, in so helpless a condition. But although the duty of the family be more direct, that of society is not less urgent; it is more remote, but far more comprehensive, and, as regards the responsibility of the trust, perfectly equal to the other.

It is upon father and mother that the child prefers his *first* claim to assistance for the attainment of the aim of his life; but if, from some reason or other, that claim be not

satisfied by the parents, the child prefers his *ultimate* claim upon society, and woe unto the nation that turns a deaf ear upon it, in whom the fatherless findeth no mercy!

Fatherless I call not only that child, whom death has deprived of his parents, but that child, also, whose father and mother are, by the oppression of penury, and by the covetous spirit of society, which extorts and exacts from the industrious poor even the uttermost farthing, rendered virtually dead to every other duty, but that of toiling for a scanty subsistence; and still more that child, whose parents are, by the demonlike pride of high life, or the brutal degradation of low life, spiritually dead, exhaling a pestiferous atmosphere, pregnant with the most deadly poison to the souls of men. Here it is, where the duty of society comes in, to take the place of the parent, who is incapacitated for the discharge of his trust by his circumstances, or by his own moral condition. It is discharging but a small part of that obligation, to establish orphan homes for those children, who are fatherless by the natural death of their parents; such asylums are much more urgently and extensively wanted for those, who are in a state of artificial, or of moral orphanage. Is it to be credited, that a nation who is so fully apprized, how much more precious the life of the soul is than that of the body, should have made provision, in some instances abundant and splendid provision, for those children who are in danger of bodily death, and remain utterly indifferent to the condition of thousands of children, who are daily exposed to, or actually suffering, the death of the soul? Is it to be credited? or, rather, I should say, is such a national neglect of education to be wondered at, when we see that, even in those families, which profess to acknowledge their duty in this respect, and boast of eminent wisdom and care in its fulfilment, a degree of indifference is practically evinced, which sufficiently proves that, to their feelings, education is still a burden? I appeal to your own observation: what is the lot of children generally

in those families, which combine with the ease and comforts of affluent circumstances, a tone of order and morality which has gained them the appellation of "well-regulated," and, in most instances, also, a religious character. From their earliest infancy they are subjected to an unnatural separation from those, to whose eyes and lips they were intended to cleave, there to imbibe the first moral impressions; they are, in deference to the claims of vanity, habitually excluded from the apartment in which their parents dwell, and, in fact, from the whole house, with the exception of that one room, generally not the best, nor the most healthy, which is set apart for them. In five cases, out of ten, they are kept in this exile during the greater part of the day, and admitted to the presence of their parents only on some emergencies; and these are invariably just those moments in which their absence would be most desirable. The father, whom, during dinner, the sight of his children would disgust, or their noise annoy, wishes, after the cloth is removed, to relieve the dulness of a solitary bottle by a little fun with them; they are accordingly sent for, and treated with some of the dessert-sweetmeats, that the moral ground of affection may be effectually destroyed, and the child linked to his parent by the more powerful charm of sensual appetite; or, there is some visitor, who asks for the "sweet darlings," not from any interest in the children, whom she would rather not be troubled with, but from an anxiety to gratify the senseless vanity of the mother; then the nursery bell is rung, and the poor victims of fashion are introduced for a moment, to make their parade by a stiff courtesy, an answer put into their mouths, or a thoughtless repetition of some silly nursery rhymes, learned by rote, amidst floods of tears. After this performance, and some flat compliments paid to their petty accomplishments and their pretty faces, they are dismissed from a scene which could be acted, without omitting any of the material incidents, and with far greater propriety, if the lady of the house were to

exhibit, instead of Master Henry and Miss Harriet, her Puggy or her Polly.

This unnatural separation between parent and child, from which the selfish feelings of the parents only procure occasional relief, is, however, by no means the most disgraceful proof of the indifference, in which the class of society alluded to, remain to the claims of one of their most important duties. The character of those, to whom they abandon their children during the greater part of the day, testifies still more strongly of that inhuman and ungodly spirit, by which, in the midst of professions of philanthropy and christian charity, the affairs of daily life are regulated. I am at a loss to know, which of the two deserves the severer censure, the tone in which servants are treated, and the state of degradation to which they are reduced; or the fact, that to the influence of such despised and such degraded servants, the tender souls of children are exposed. These two profanations of the sanctuary of domestic life, seem to be of one piece. I have observed, at least, that wherever servants are treated with that kindness and attention to their well-being, which is due to them as our fellow-creatures, there the children of the family are, although not excluded from their presence, yet never wholly given up to them; and, on the other hand, that the extent of separation which takes place between parents and children, bears an exact proportion to the degree of haughtiness in the tone of the master and mistress, and of submissive brutality in the servants. Under all circumstances, I should object to children's being left to servants, not because they are of an inferior rank, or because they are hirelings,—distinctions of this kind cannot *too late* be introduced in education,—but simply, because the parents are more naturally their nurses and their keepers; because they have a more immediate calling to take care of them; because an innate feeling of duty dwells in their bosoms; because a far greater weight of responsibility lies upon them; and because they have stronger inducements, as well as ampler

means, to enlighten their minds on the subject. If, then, even with servants of a morally unexceptionable character, the transfer of the parent's duty upon them is liable to objection, how much more must it be so, with a debased and corrupted race of servants? And in no country, I apprehend, is there a more debased and more corrupted race to be found, than in this,—owing to the hauteur with which they are treated, and from which other fruits cannot be expected. It is not natural that a human being should consent to be treated as if he belonged to a different species, to be used as a machine for a variety of purposes, without being ever regarded otherwise, than as that machine; seen, and yet not perceived; spoken to, and yet not noticed; to be condemned to stand, earless, eyeless, motionless, and speechless, until the look or word of command restore to him the use of his senses and limbs for a specific purpose; to be considered and dealt with, in the parlour, as a piece of furniture, or in the kitchen, as a utensil, and to be attended to in his wants and wishes, or cultivated in his affections, no more, if not less, than the dog or the horse, upon whom it is his duty to wait, in the master's name:—I say it is not natural that a human being should consent to endure all this degradation, at the hand of his fellow-creature, without a compensation which, in his estimate, makes up for the loss of what no man should ever be tempted to part with, his human capacity. And what can that compensation be? It cannot, in the very nature of things, be a moral one: for the last remnant of taste for any mental or moral gratification, would render the condition, by the endurance of which it is supposed to be purchased, perfectly insufferable. The compensation for the conditional setting aside of the fact, that the servant has an immortal soul as well as his master, and is his fellow creature in every respect, can only be one which is calculated to make the victim of human pride and vanity, really forget that, which he is under the obligation of affecting not to know; it can only be the high wages of Mammon, and the sensual enjoyments which can be bought

with them, and which too often the master's sensuality presents in a more alluring light. Are we then to wonder that our servants are covetous and vicious, when we have taken care to exclude from their bosoms every nobler feeling, which might be a safeguard to them against the snares of evil; and if, by way of reconciling them to such degradation, we hold out direct temptations to covetousness and to vice? The feelings of humanity and religion have, after a long slumber of dulness, been aroused to an unequivocal condemnation of negro slavery, which is a thraldom of the body more than of the soul; but it may well be questioned, whether negro slavery is in itself worse, and it must at all events be admitted, that it is far more consistent, than that slavery, which I have been describing, which, under the forms of freedom, demoralizes the soul, robs it of all liberty and of all dignity, and, by the bait of licentious self-indulgence, entices man to descend, of his own accord, below the level of the brute.

That such a relationship should be endured by beings bearing the features of human nature, that it should be inflicted by men calling themselves Christians, is a disgrace to the land in which fashion has sanctioned the abuse; it is a matter, both of astonishment and of grief, to a mind untainted by the contagion of that fashion. But that to beings so artfully degraded and corrupted, to beings held in such alienation and contempt, parents should entrust their offspring, the tender objects of unremitting love and anxiety, is an abomination, which the sight of the fact only can make credible to the uninitiated in the mysteries of human perversity, and to which nothing, but utter thoughtlessness and moral indolence, can ever reconcile the minds and hearts of those, who commit so glaring a violation of their responsible position, as the instruments appointed by Providence, to convey to the child the blessings of time and eternity. Can a stronger proof be given of the low estimation in which parents hold their children, than that they put them under the control and care of those, upon

whom they never cast any other looks but those of pride and contempt, and with whom they never exchange a word except in the tone of command or of anger?—that they render not only the present existence, but likewise the future welfare of their offspring, dependant on the influence of those whom they scorn to recognise as their fellow-creatures?

If these evils were confined to the higher ranks of society, they might be passed over without much notice, as inevitable consequences of that vanity and folly, of which the great of this world hardly ever divest themselves; but when we see them rapidly spreading among the middling classes, they assume a far more alarming aspect. They then become, in the full sense of the word, national evils, inasmuch as they infect the vitals of society, from which the life of the whole social body takes its origin, and which, if in a healthy state, always tends to correct the diseases, under which the upper and lower extremities may labour. This salutary reaction from the middling classes upon the higher and lower ranks, can no longer be expected, if we see them giving way to the same evils, by which the others are overwhelmed. If we see that in the middling classes the interest in pecuniary pursuits, as fully absorbs the attention of parents, as the inexorable necessity of a hard-earned livelihood does among the poor, or that the selfish pride of fashion renders their children an encumbrance, of which they rid themselves, by consigning the charge of them to the hands of domestic slaves,—as is the case among the rich,—how then shall we any longer hope, that, by the better education of the middling classes, the higher ranks will be restrained in the indulgence of their follies, and forced, by the fear of sinking lower in the balance of society, to exert themselves for their own improvement?—or what reason have we to expect, that those who refrain their hands from the duty of educating their children, will stretch them forth in charity, to provide for the education of the poor? To whom, then, shall a man

direct his voice, when pleading the cause of the infant forlorn and forgotten, in the midst of a community in which the boast of improvement, of charity, of Christian exertion, re-echoes from meeting to meeting, and from street-corner to street-corner, suffocating, in the clamour of self-approbation, the feeble cries of the helpless, whose very condition is a witness against the Pharisaical hypocrisy of this generation?

And yet, hopeless as the cause appears to be, it must not be given up. Neither must we allow our hands to sink down in idleness, nor must we lean upon the broken reeds of half-way improvements. A remedy is required,—I care not how limited the extent of its application, provided it go to the whole root of the evil, and provided it be founded upon the root and source of all good. The introduction of such a remedy lies with those individuals, who have arrived at a better conviction on the subject; for as long as society is constituted upon principles, as uncongenial with Christianity, as those which are the groundwork of most of the existing institutions, no reform can be anticipated to originate with society as a body, however ample the outward means may be, which it has at command. For I do think it an inadmissible plea, that there are not funds sufficient to provide for the education of every child born in the land. Not to mention the numerous charitable foundations, the notorious misapplication of many of which, has become the subject of parliamentary inquiry; there is the enormous sum of seven millions and a half levied each year, in England alone, under the head of poor rates, of which by far the greater proportion goes towards the support of such paupers, as are encumbered with children. But the question is, whether or not, the present mode of distributing parish relief be calculated to ensure to the children those temporal and moral advantages, which might be provided for them, at such an expense? That this question is unfortunately to be answered in the negative, must be agreed upon by all that are in the

least conversant with the present state of parochial administration, and with its demoralizing influence upon the poor. There is no reason, however, why the same expenditure should not be applied in such a manner, as to make provision for the proper education of pauper children, and, at the same time, to attempt the improvement of the parents themselves, partly by interesting them in the arrangements made for their children, and partly by encouraging them in industrious pursuits. But to produce this effect, parish relief ought to be proffered as a gift of Christian charity, with a careful attention and regard to the peculiar situation, and the consequent wants, of every individual that receives it,—instead of being, as it now is, tendered in a spirit of contempt, as a boon extorted from an unwilling hand, by the extreme of necessity; in other words, the parish ought to go in search of their poor, rather than paupers in quest of the parish. I am perfectly aware of the ridicule, to which this view of the subject lies open, on account of the singular contrast which it forms with the present state and tone of society. But I can easily bear the scornful sneer of the indifferent, as well as the complacent smile of over-prudent benevolence,—being well conscious, that the ridicule arises from the circumstance, that the mode proposed is founded upon a truly Christian principle: whereas the present practice, with many more of a similar description, has for its basis a system of society essentially anti-christian. All I desire, is, that the subject may not be *passed over* with a smile; but that, before dismissing it from your minds, you may give to yourselves a satisfactory answer to the question: which is more conformable to the Christian character, that spontaneous charity which seeks the distressed in their own abode, and gives to every one accordingly as he wants, without asking,—or that unwilling assistance, which is given, because extorted, in self-defence against the annoying intrusion of pauperism? And if that question be settled, as it easily may be, then I would farther ask: whether the

circumstance of a number of Christians being united together in a body, can at all diminish the duties, which individually devolve upon them, or whether, on the contrary, those duties are not more binding, in proportion as their strength is increased by their union?

But to return to our subject. The poor-rates are not the only head of public expenditure, which, if applied in a more judicious manner, might answer the purposes which it now does, and at the same time be made available for the discharge of that important duty, the neglect of which is rendering the state of society every day more embarrassing. What sums are not expended every year for police establishments, criminal prosecutions, prisons, houses of correction, and many more of those admirable institutions, of which we are so proud on the score of public justice, and of which, on the score of Christian love, we ought to be so deeply ashamed? It is true, I grant, that we cannot dispense with them all at once,—that they are necessary evils. They are, however, evils, not only of urgent necessity, but also of increasing magnitude. We are approaching, with rapid strides, to a state of things, in which the maintenance of what is called public security, will almost amount to an impossibility, whilst the resources of society will be inadequate to the supply of the means, which this useless effort will absorb. Some efficient measures must therefore be adopted for the prevention of those crimes and vices, which we now vainly endeavour to suppress, by retaliating evil upon them. Instead of institutions for the apprehending, sentencing, and executing those criminals, who are, after all, but the victims of the present system, we must form establishments, in which the children of the destitute, of the vicious, and of the criminal, may be educated to a contrary course of life, and to different circumstances. The means at present expended upon measures of public vengeance, by which the evil is only increased and multiplied, must, by degrees, be appropriated to measures of public charity, by which

the rising generation will be preserved from growing up in such deep misery, ignorance, and corruption, as the present is involved in. And although this may require, in the first instance, perhaps a greater outlay, it will so amply repay itself in the end, that even on the mere ground of economy, such a course would recommend itself. For it is a great delusion to think, that society has the choice, whether or not, it will provide for all its members; each individual that grows up in it, must find a livelihood somehow or other; if he be not put in the way to earn it in a lawful manner, he will seek it by unlawful means; if he be not taught to lead a sober life, he will lead a life of dissipation, but still he will live; if society refuse to take notice of him, as an object of its care and protection, he will force it to notice him, as an object of its self-defence and its vengeance. Thus then it is clear, that society can neither avoid giving a livelihood, to whomsoever Providence has chosen to place in its bosom; nor can it help devoting some attention, and incurring some expense, for those whom the circumstances, in which they are placed by birth, render dependant on public assistance. Would it not, then, be infinitely wiser that society should give that attention, and incur that expense willingly, at a time when it has it in its power, to make them available for the proper education of the individual to an honest and sober life, and to a useful participation in the labours, which the maintenance of society requires, than, in the vain hope of evading that sacrifice, to leave the individual in a condition, in which he will infallibly become an enemy? Would it not be wiser, at an early period, to attach him to society by the ties of gratitude, than to punish him, when it is too late, for an alienation, which was but the natural consequence of his destitution?

But if, as a mere question of policy, it cannot be denied that the present system is unwise in the extreme, what aspect will this subject assume, when we bring it to the test of Christian principles? Christian, did I say?

Truly, I should feel satisfied, if, as a first step towards improvement, we could mould our criminal laws upon the much calumniated principles of the Jewish legislation. Short as they fall of that moral sublimity, which characterizes the Christian dispensation, they are infinitely superior to those inhuman and irreligious, those perfectly Pagan principles, upon which our present laws are founded, however much we may boast of our Christian state, and its Christian institutions. We use, or rather abuse, Christ's gospel, it is true, in a manner which savours more of superstition than of religion, more of blasphemy than of reverence, as a check upon smugglers, as a guarantee for the correctness of custom-house transactions. As far as we can make the name of Christ a tool, for the better administration of Mammon, so far, it is true, we are Christians, but no farther! Open that book, the leather cover of which is, by force of the law, kissed millions of times for pecuniary and other temporal purposes, and read one of its chief commands,—that which was declared by our Saviour to be the second, and like unto the first: "Thou shalt love thy neighbour as thyself;"—read its practical explanation: "All things whatsoever ye would that men should do to you, do ye even so to them;"—and, taking the condition of a child, which is born in one of the haunts of vice and misery, in which every town in this kingdom abounds, ask yourselves:—Where is the man in this Christian state,—from the highest that sitteth upon the throne, down to the lowest that beareth the staff of his power—from the primate that weareth the mitre, and proclaimeth the law to the congregation, down to the meanest parish clerk, who thoughtlessly echoes, "Lord, incline our hearts to keep this law!"—where, I ask, is the man among them all, who, if he were, as by God's providence he might be, in the place of that child, would wish to be done unto, as that child is done unto, by virtue of our laws and institutions; who would not wish to be rescued from his dangerous situation, and brought under the care of Christian

benevolence, and under the influence of Christian education; and yet where is the man to be found, that will do, or cause to be done, unto the child, that which he would clearly wish to be done unto him, if he were in its place? What are the few paltry, and yet so much trumpeted exertions, which are now and then made for the supply of a partial and utterly inadequate remedy, when measured by this simple standard of our duty? And yet happy would it be for us, if we had no other sins to answer for, than these sins of omission!

Let not our attention be diverted for the present by those palliatives, those substitutes of Christian education, on the efficacy of which we place too much reliance, and the merits of which, I hope, we shall have another opportunity of discussing. But let us keep in view, on one hand, what society, as a Christian institution, owes to every child, as one who has a claim to, as well as a capacity for, the reception of all the blessings of Christianity, and of Christian civilization—as one who is born into this world for the express purpose of being made holy, and, through holiness, everlastingly happy; and let us examine, on the other hand, what society does for those destitute children, who, having no visible advocate, able or willing to prefer their claims, are comprehended in that powerful appeal of our Lord to every one that professeth his name: "Whoso shall receive one such little child in my name, receiveth me." To form a correct estimate of the influence which such a child receives from society, we must, however, not merely cast a glance upon the more marked periods of his life, when his transgressions bring him under the arm of human justice, but we must view the whole of his existence from the beginning; we must transfer ourselves into his circumstances, and follow the course of his life through its different stages. Let us, then, lose sight for a moment of all the advantages which we have enjoyed from our earliest infancy, and by which that state of feeling, and those habits of thinking, have been developed in us, which

lead us, in many cases unconsciously, and frequently even without any moral exertion on our part, to fulfil the common duties of life, and to maintain an upright character, at least in the worldly sense of the word; let us fancy ourselves in the condition of a child, born of vicious and criminal parents, in one of those lanes or alleys, in which the physical and the moral atmosphere are equally corrupt. What will be the lot of such a child? The tender and unconscious look of the suckling is never met by an eye, from which it may drink the gladdening rays of love; never does the soothing influence of parental tenderness calm its soul in the moment of irritation; the brutal glare of sensual satiety is the loveliest object it ever beholds; the irritations of its nature are many, in consequence of the neglect which it suffers, and which must inevitably be productive both of bodily disease and of mental indisposition, whilst every manifestation of those fretful feelings, which arise from a want of all that is wholesome to the body and to the soul, is repressed, or rather provoked at an increased rate, by rude severity or wild passion. As soon as he is able to use his limbs, he is cast off by the unnatural mother, who hates his existence as an interruption to the full indulgence of her vicious habits; and a new epoch of his life begins, during which he passes his time chiefly in the streets, with associates more advanced in age, and more deeply initiated in the mysteries of sin; and the filth with which his body is covered, is but a faint analogy to the moral filth, which is thus gathering up in his soul, at that period of life when the mind and feelings of man are first expanding, to receive with consciousness the impressions of the surrounding world, and when, from the susceptibility of his whole being, the nature of those impressions is almost finally decisive, at least for this life, of his character and pursuits. The parental influence during that period is almost entirely confined to daily brutality towards the child, which increases, in proportion as the child acquires more power to provoke and

to resist it; and it is but a sad compensation for this habitual barbarity, that the child is occasionally dragged along by his parent to the public-house, and allowed to partake of that enervating and brutalizing dram, of which a Christian government encourages the extensive consumption, bartering away for two millions of revenue the health of a whole population, and the morality, not to say the salvation, of millions of souls. In this manner the child may grow up to the age of seven or eight years, without ever coming into immediate contact with, or falling under the direct notice of, any one else but the associates of his parents and their offspring; and if it should so happen, that a parish or a police-officer penetrates into that world of misery and vice in which the child lives, for the purpose of a seizure, an ejection, or an apprehension, the effect which his appearance will produce upon the child's imagination, is not calculated to impress him with the better state of that other world, from which he is an emissary, or to awaken in his mind the idea or feeling of any thing more lovely, more benevolent, more holy. A ghastly fear of the delegates of some mysterious power, which is to all that know it, an object of hatred and terror, is the only trace that such an event can leave behind in the child's heart. But the time is fast approaching, when he will have an opportunity afforded him, by his own experience, of conceiving a more distinct notion of that power. He has now attained sufficient strength of body, and, as a practical consequence of his mode of education, a sufficient facility of disguise, and readiness for lying, to be trusted into the world. The time is come for him when he must earn his own bread, if he have not already been turned to account, by being let on hire to beggars, or sent out on begging errands himself. He is encouraged in his first pilfering expedition by his older associates, whose boldness, adroitness, and good luck, excite at once his admiration, his envy, and his emulation—or, perhaps, introduced in a less buoyant manner to a career, the close of which is so

mournful—he is stimulated by hunger, nakedness, and cold. But whatever the stimulants may be, it would require a prodigy of morality—such as his education can never produce—to resist, not a mere temptation, but a positive impulse to crime. The voice of his conscience is silent on the occasion, for it has never been called into action, and is, by this time, driven back into the deepest recesses of his heart, and buried under a mass of selfishness, love of sin, and evil propensities of every kind, which have been nurtured up. Thus he commits the first act which enlists him, in the eyes of the world, among the bad characters. Now, let us suppose, that the happiest chance—at least what our moralists and legislators would call so—turns up for him; he is caught up in the very act, and dragged before a police office. Imagine a child, brought up in the manner I have described,—and how many hundreds of children are trained up in exactly the same situation—entering the office at Bow-street, or some other police office of the metropolis; he is pushed to the bar through a crowd of persons of the lowest character, to whom the daily display of similar immorality is a feast for their souls. Here there is no expression of sorrow for the pollution of so young a mind, of sympathy for the misery which his appearance bears witness of, nor that look of soul-stirring indignation, which the idea of his transgression might draw forth from the eye even of the benevolent, if forgetting for a moment the unhappy circumstances of the case. All that he meets with there, is the fiendlike merriment of the spectators, and the cold forms of the law, with which he is received by the magistrate, or his subalterns. He is then examined; witnesses come forward against him, in whose depositions, it may be, he recognizes as much treachery and falsehood as truth; and he is ultimately committed for trial, or—which will be far less prejudicial to him, because it preserves him from the contamination of the prison—he is harangued by the magistrate, and some slight chastisement ordered to be inflicted

on him. Now, suppose the magistrate to be the humanest person that ever sat on the bench,—suppose him to be moved by a real feeling of grief at the idea of such early delinquency,—what effect can his exhortation produce upon the young thief, to whom, probably, even on account of the unusual language, the whole is as unintelligible, as an argument on morality in Chinese might be to any of us? All that he will gather from the transaction is, that the person on the bench is the one which commands over all the others in the place; that he is displeased with what he has done; and that he has the power of getting those whipped with whom he is displeased. But there is nothing in the most impressive exhortation which can be delivered on such an occasion, under the forms of law, from a magistrate's bench, that is in any way calculated, to lead the boy to a conviction of the unlawfulness of his act, or that at all opens to him the prospect of a different career, with sufficient inducements to quit the one, to which habit has attached him, for one so new, and so replete with self-denials; or holds out to him even the bare physical possibility of subsisting in a different one. The only practical inference, therefore, which a boy can draw from this transaction, and the subsequent whipping, is, that it is a bad thing to be discovered in thieving, and that he must be more careful, in future, in the exercise of his calling. And that this is the inference, which most of the unfortunate children, placed under these circumstances, draw from their first experience of the administration of public justice, is sufficiently proved by the sequel of their history, which is invariably to be met with in the records of criminality. But let us see the boy again at liberty, after the public authorities have performed upon him, what is deemed their duty. What change has been produced in his feelings? His evil propensities have not been diminished; it is well if they have not been increased by the addition of a feeling of revenge. Or, has any thing been done to enlighten him respecting his condition? All he can have learnt is, that

he was not sufficiently cunning. Or, are his circumstances improved, temptations removed, or encouragements to good conduct held out? No; he returns exactly to the same position, in which distress, the command of his parents,—enforced by the same means which society uses for the demonstration of what is called right, in a police office, or a court of law,—and the cheering example of his associates, will again urge him on to the commission of crimes, supposing even that his own inclinations would dictate a contrary course. The warning he has received has rendered him more cautious, and he may now go on for years, earning his livelihood by the same means, without being ever caught *in flagranti*. At last, however, he will be caught up again, and again brought under the influence of social institutions. Let us suppose, again, the happiest state of things which can be imagined for him, under existing circumstances. Let us suppose, that a feeling of the misery and degradation, which attaches to his mode of living, has occasionally got hold upon his heart; that, by some providential occurrence he has been brought into contact with influences, by which his attention has been directed to the possibility of a better condition, both as regards his moral nature, and his circumstances; let us suppose that confinement, previously to his final commitment by the magistrate, or afterwards, to his trial, has abated the buoyancy of his spirits; that he has become inclined for reflexion, and accessible to the kind exertions of some of those benevolent Christians who visit the prisons, to make the saving health known, where it is most wanted; —suppose all this to have worked together, to bring his soul to a sort of crisis, in which he is ready to throw off the bondage of iniquity, and to begin a new life. Suppose all this to be the case, does the law wait for the development of this crisis, by which a soul may be saved? No! it continues in its cold, heartless, formal, and rigorous course; he is brought up for re-examination, or committed, or brought up for trial,

not as his state of mind may render advisable, but as the course of the law dictates. Or does the law, and the power that executes the law, take his state of mind into account, when deciding upon his fate? No! Suppose he confess his guilt, melting in tears of repentance—suppose he express his willingness, his determination to amend his life—suppose the magistrate to be moved, and to hesitate about the course which he is to adopt; one of the tools of that heartless system will step forward—"Don't trust his promises, your worship, he is a notorious thief; young as he is, we know him to be an old practitioner." This testimony, coming from such a quarter, is sufficient to destroy the last chance that remained for the youth, to turn from his evil ways. He is fully committed; and if his repentance should last till the time of his trial, it will be of no avail. His sorrow for the past, his anxious look out for the future, are not regarded by those who—blasphemously, as they do it in the name of all that is sacred—presume to decide what he deserves, and what is to become of him. The circumstantial evidence of the fact is all, that these judges of unrighteous judgment attend to; and, as if there was no such thing as atonement and mercy, as if they needed it not themselves, nor could imagine that any one else needed it, they pronounce the "sentence of the law" upon the unhappy youth. Such is the spirit of our institutions, that even men, who in private affairs show themselves to be pious, just, and followers after that which is good, nevertheless unhesitatingly join in those, I repeat it, blasphemous, unrighteous, anti-Christian performances. It will be said: mercy may still be extended to him; for there is a difference between pronouncing and executing a sentence. Be it so; this may alter the case for the social conscience, whom it furnishes with a sophistical excuse; but it does not alter it, at least not for the better, with regard to the individual, with whose feelings society thus plays, as the cat does with the mouse. The sentence is not pronounced with a view that it should have no effect;

and unfortunately, the effect does not fail to be produced. The repenting sinner has found his fellow-creatures turning a deaf ear upon his repentance, upon his better determinations, and his promises: an unforgiving spirit has been shown, and the effeet of this can be no other than to harden him. His better feelings are inevitably chilled, and he returns to his prison with feelings very different from those, with which he came to take his trial. The consequence is, that he now prefers the society of his wicked companions, to the conversation with those, in whom he had confidence, when he felt a favourable change operated in his disposition, but whom he now shuns the more, the more they had succeeded in exercising influence over him. The exertions of Christian benevolence are interrupted; the edge of love and truth is blunted; and when a mitigation of punishment is announced to him, he will be more induced to murmur against what remains of his sentence, and to consider the alleviation of it as a happy escape, that has turned up for him by chance, than, in resigned submission to his fate, to persevere in his good determination, and to turn the time of trial and probation, which is imposed upon him, to account for the improvement of his life. But whilst society, by this unfeeling conduct, positively obstructs in him the rise of those feelings, which could bias him to a reformation of his character, it surrounds him with every influence, that is calculated to foster in him the growth of sin. Prisons, houses of correction, and other similar institutions, are so many collections of moral monstrosities; and the contamination and infection among such a number of bad characters, brought into such close contact, must necessarily be more extensive and more dangerous, than that which takes place amongst them when at large; for the restraint by which they are prevented from the outward performance of their evil thoughts, so far from being a check upon evil communication, operates rather as a stimulus to it. So that the youth who enters the place, with a heart disposed for

evil, and, to a certain degree, familiar with the practice of it, leaves it, at the expiration of the time of his confinement, ten times more corrupted, and eager to put into practice the additional knowledge which he has gained. His situation is, at the same time, as devoid of all honest resources as ever; it is not only hopeless, but desperate.

His inevitable fate is a renewed course of immorality, in which he will be interrupted again and again by the arm of human justice; and to what end?—to save him from destruction? No, but to avenge more and more cruelly upon him the consequences of that state of destitution and degradation, of which, culpable as he may be, by far the greater guilt rests on society itself. Thus he is driven on in the career of delinquency from step to step, till he is at length ripe for that last act of barbarity, which the community perpetrates upon its abandoned members, to whom it has never stretched out a hand of love. Is this the education, which a Christian society owes to its destitute children? Is this the discharge of that sacred trust, which renders the community responsible for the temporal and eternal welfare of every one of its members? Whence does society derive the right of taking bloody vengeance upon those unfortunate beings, whose chief crime is, to have too well answered, by their conduct, the means adopted, either with the silent consent, or by direct interposition of society, for the formation of their character? If it is a bloody deed for an individual, to take away the life of his fellow-creature, is the deed less bloody, because society perpetrates it, because it is not an act of rashness, but of premeditation—an act systematically resolved upon, systematically executed, systematically repeated? Or is it less bloody because society has, by its neglect on one hand, and by its oppression on the other, previously murdered the souls of those, whom it thus prematurely hurries into eternity, to stand before the judgment seat of God? Does not society apprehend, that whilst its victims will have to account for their own transgressions, the very history of their sins

will be a loud accusation against those, who had the power, but not the will, to become instrumental in their rescue, and who used the authority, given them from on high, not to save, but to ruin souls? Do they consider, that the subtle forms of the law will leave no subterfuge in the eye of Him, whose holiness will lay bare the iniquity of human justice—that "murder" will be written in flaming characters upon every such deed, which is now sealed with the seal of lawful authority? Does society think it a sufficient compensation for the neglect of that education, to which every individual has a claim, that the victims of its selfish indifference are, by the convulsive fears of death, harassed into a feeling of repentance, the sincerity of which it must be impossible, for an entire novice in religious knowledge, under such circumstances, to ascertain? Or is it deemed a satisfactory atonement for the most criminal violation of God's law, and for the blasphemous abuse, made of his name, for the purposes of iniquity, that a chaplain is appointed to read the burial service on those mournful occasions?

It would be foreign to my present purpose to enter more deeply into the question of the lawfulness or unlawfulness of capital punishment, and the general consistency or inconsistency of the existing criminal laws with the Christian covenant. But as the subject has inevitably been introduced, I may, before concluding, be allowed to add a few remarks, respecting the chief sources of that alarming want of faith and love, which society displays in its present conduct towards transgressing brethren. The advocates of the present system appeal to the authority of the Old Testament, in which capital punishment is enacted. I will not now ask, whether we are in the same position, in which the Jews were, as an elect people, separated unto the Lord, and destined to preserve the purity of his worship in the midst of idolatrous nations;—or why it is, that, whilst we reject for our own practice all the rest of the Mosaic legislation, which had that strict separation for its

object, we adhere so scrupulously to that part, which furnishes us with a pretext for sanguinary enactments? Nor will I urge the important distinction between the covenant of fear and bondage, and that of freedom and of love. I will content myself with contrasting our laws with the laws of Moses; I will not raise our standard so high, as to look among us for Christian laws. I repeat it, I shall be satisfied, if we be found to have enacted none, that are *unjewish.*

Against what transgressions does the Jewish law enact capital punishment? Against none but those that profane the temple of the Lord and his holy things, and those that defile the individual or the community. To preserve purity is the only purpose of capital punishment, as enacted by divine authority. How does this matter stand with us? What do our laws enact concerning the man who profaneth the Lord's sanctuary, or breaketh his sabbath, or defileth his neighbour's wife? Are these deemed worthy of death among us? I do not wish that they should be so punished; but I cannot see why of those offences, which are considered most culpable in the divine code, we should make lightest; why those transgressions, which could not, in the institutions established by God, be blotted out unless by the blood of the offender, should be atoned for, among us, with money, the great idol and scape-goat of our institutions; whilst for that very money's sake we do not scruple, to take away man's life, which God has never, either ordained or permitted, to be taken away for any earthly thing? If the divine legislation for the elect nation be our pattern, why do we not abide by those clear and humane enactments, which the Jewish law contains, respecting offences against property? Will any one dare to say, that those laws are not applicable to our state of things? Very likely, indeed! But what does that prove, but that a state of society, for which the laws of God are too humane, is an ungodly state, one which ought on no account to be endured without reproof, and, by those to

whom power is given, without improvement. Here is the source of the severity of our criminal laws; our love to Mammon causes us to forget the love, we owe to our fellow-creatures; our attachment to our earthly treasures makes us unmindful of those heavenly treasures, of which, in so many thousands of children, we are appointed the guardians. Our anxiety to preserve every shilling in every man's pocket, is the great obstacle to our preserving Christ in every soul, and every soul in Christ.

This leads me to the great principle, on which the duty of giving every child a christian education, rests, and by which, therefore, we must be regulated in the choice and application of our means. But as this point is chiefly involved in the consideration of the second question, I reserve the subject for my next lecture.

LECTURE III.

TO WHAT SORT AND DEGREE OF EDUCATION CAN EVERY HUMAN INDIVIDUAL, AS SUCH, LAY CLAIM, INDEPENDENTLY OF RANK, FORTUNE, OR ANY OTHER DISTINCTION?

In the two preceding lectures I have endeavoured to demonstrate the respective duties of the family and of society at large, respecting the education of children belonging to them; and I have urged the fulfilment of the much neglected duty of society in this respect, especially on the ground, that the whole of human life, with all that belongs to it or arises out of it, has, or at least ought to have, according to the divine sanction, no other purpose than that of leading man to the knowledge of a merciful Father, and a redeeming Saviour, and to bring him, as far as human agency can do, under the influence of the restoring and sanctifying spirit of God. I have called your attention to the awful consequences, arising out of a state of society, in which that important fact is lost sight of; and I have, at the close of my last lecture, pointed out one of the chief causes of the neglect and indifference, of which, as a body, we are guilty. But I am aware, that the mercantile spirit of our institutions, is not the only impediment to the general discharge of the duty, which devolves upon us, as

Christians, to receive every little child in the name of our Lord and Master. There is an obstacle far more difficult to be overcome, because it militates, not against the practice, which has been recommended, but against the very principle, on the ground of which alone that practice can ever be effectually enforced or adopted. There are many who, although agreeing in the whole, or in most of what has been said, concerning the responsibility of the community for the temporal and eternal welfare of its members, and concerning the baneful and deplorable consequences of the present system, will, nevertheless, stand out with all their might against the acknowledgment of the fundamental principle, on the truth and vital apprehension of which both, the reality of the view which has been taken of the subject, and the efficacy of its practical adaptation to the wants of our age, entirely depend.

There are many who, in matters of education as well as in others, are ready to admire, and, if it be urged, to put on "a form of godliness," but who, at the same time, "deny the power thereof." But what is the form without the power, the letter without the spirit?—Nothing but a whited sepulchre, full of dead men's bones. Away then, with the idea of a compromise of principle, by which popularity might indeed be gained to the subject, and an apparent success insured, but at the expense of all that renders it worth advocating—so that our last state would be worse than our first. I am aware, that what I have said already, is sufficient to turn away from me all those with whom a deep interest in religion, and a conviction of the necessity of its universal application to the affairs of men, is a ground of decided objection, and a source of unconquerable prejudice; and it may therefore seem unwise, that I should engage in a controversy, which will at once enlist in the ranks of my adversaries, not only the greatest, but also the most busy, the most zealous, and the most influential part of what is termed the religious world. But it is not my object to gain men, unless it be, that I may gain them to the truth,

and so I have no motive, even if I had a right, to waive the truth, for the sake of gaining them. But I have more than one motive, because more than one call of duty, to declare it as explicitly, as emphatically, as possible. Even with reference to the success of the cause which I am advocating, my only wisdom is, to speak out boldly, in defiance of all prejudice and of all narrow-mindedness,—in defiance of the deafness, which I may produce in the not-religious, and of the slander which I may call forth, in the religious world. My observation has furnished me with but too many instances, in which a good, a great, and sacred object, however fully understood by those with whom it originated, was entirely marred in its progress, and ultimately defeated, by an anxiety of gaining the popular voice in its favour, which led to endless modifications and qualifications of the original purpose. Such men-pleasing prudence may become the worldling, who has nothing to rely on, for the attainment of his object, but his own strength, and his own means; but it is utterly unworthy of the Christian, who is labouring for the fulfilment, not of his own, but of the divine purpose, and who, therefore, if he have any faith, must implicitly rely on the power, and on the means of Him, in whose service he is engaged. The slightest temptation to suppress one iota of the truth, from the fear of men, or from the desire of pleasing them, is an evidence that the spirit of this world has yet a hold upon his soul—and the great extent to which this is the case in the present day, among the bulk of Christian professors, is the chief prop of all the bigotry and sectarianism, by which this generation is defiling the pure doctrine of Jesus. It is in vain, that this cowardice covers its nakedness with the cloak of charity; that spirit which foregoeth or compoundeth the truth from a wish for popularity, is a far more cowardly, a far more unfaithful spirit, than that, which denies it under the influence of fear; and so far from deserving the name of christian charity, it ought to be stigmatized as enmity against

Christ. The conviction that this spirit of pseudo-charity, this pharisaical hankering after religious popularity, or, in other words, after the assent and applause of the name-professing multitude, is the *Samiel* of our age, 'the dry wind of the high places,' by which the seed of religion among us is 'blasted before it be grown up'—would in itself be a sufficient inducement, to depart from the general practice, and, in defence of truth and principle, to make a determined stand against public opinion. But this duty becomes still more imperative, if, as is the case in the present instance, the principle to be proclaimed or advocated be one of the most vital importance, one which involves in its consequences every relationship and every department of human life, and which, if once acknowledged, and brought into practice, will operate the most radical and the most universal reform. On such a subject consciously to compromise, is a heinous sin—in such a matter, to proclaim the truth on the house-tops, is a sacred obligation.

I have thus prefaced what I have to say, respecting the fundamental principle of all truly Christian education, of that education, to which alone I would give theoretically my assent, and practically my assistance, because, willing as I am, to engage in a controversy, where it is needed, nothing is more discordant with my feelings, or more abhorrent from my principles, than a controversial spirit. Neither would I advocate one single idea, because it happens to be mine, nor would I controvert any opinion, because it happens to be that of some other man, or party of men. All I seek, is the truth, which, I hope, I am sincerely willing to acknowledge, wherever it is to be met with; and in the same manner do I invite others, whatever may be their creed or their denomination, to forget every personal consideration, every love of party, and every attachment to system, every regard for human authority, as well as every conceit of fancied sources of illumination, whether designated by a profane or a sacred name, and strictly and

exclusively to adhere to what is consistent with the records of revelation, and with that internal light of the Divine Spirit, by which alone the letter can receive life and understanding, as by it alone both the mysteries of our own bosom, and the hidden things of God are made manifest to the eye of our mind.

The principle, to which I thus solemnly call your attention, as forming the basis of all true education, is not one of my own establishing, or of my own discovering; neither is it a new one; it is as old as the human species, and its knowledge is as old as the Christian dispensation; but, nevertheless, its import is still but inadequately apprehended by those who admit it; and, by others, it is directly denied, in spite of the most express and most unequivocal declaration, the meaning of which cannot be evaded, but by a strange perversion of terms. In that most interesting portion of the holy scriptures, in which the beloved apostle draws the veil from the mysterious nature of his Divine Master, and acquaints us with his pre-existence from eternity, as the everlasting Word, which was with God from the beginning, and with the relation which he bore to a fallen world, previously to his appearance in the flesh, it is expressly declared that He by whom "all things were made," who has the power of making those that receive him "the sons of God," who "was made flesh and dwelt among us," was "the light of men," that "true light, which lighteth every man that cometh into the world;" and to obviate every occasion of stumbling, which might arise out of the contrast between the import of that declaration, and the actual state of human kind, it is added, that, although he was in the world, "the world knew him not," that "he came unto his own, but his own received him not;" that "the light shineth in darkness, and the darkness comprehended it not." It is difficult to conceive how the great truth contained in this declaration could be evaded by those who profess to believe in the letter of it, nay, by those who, with an intolerance unparalleled even by the

most bigoted Romanism, will permit none but the most literal interpretation of scripture. Why then, ye that are haters of all spiritualizing interpretations, ye that cleave to the letter, and to the letter only, why then do ye spiritualize this declaration of mercy, made unto all men, and for the benefit of all, so as to confine its import to that small number, to which your vain conceits would fain exclusively appropriate the gifts of heavenly graee? Why then, ye that are literal every where, where you ought to be spiritual, are you not literal here? Here it is written literally:—"That was the true light which lighteth every man that cometh into the world"—why do you not believe in this literally? It is written again literally of this light, that it "shineth in darkness;" and although no one will deny that ye are darkness, yet it is spiritualizing too much to suppose that ye are the only darkness! Why then do ye affect to think, that where the world is spoken of, it meaneth but you, and where darkness is spoken of, that again it meaneth but you? Why are ye so loth to admit, that ye and all your brethren are forming one world of darkness, in which, by the mercy of God, the light still shineth—that although it shineth in all and unto all, yet it is comprehended, fully comprehended by none, and received but by a few? Consider of this; for it is an awful presumption for the creature who itself standeth in need of mercy, to restrict the mercy of the most merciful. Why do ye wrest the declarations of the Lord, and why, taking possession of the gates of the kingdom, of which he hath never appointed you the keepers, do ye obstruct the way of those who are desirous of entering? O ye blind leaders of the blind!

Is it not in consequence of your traditions, of your catechisms, and creeds, in consequence of the bigoted spirit with which you oppress, by all means in your power, every one that doth not conform himself to your interpretations, but looketh to the Spirit of whom the Scriptures testify, rather than to you, of whom neither the Scriptures

nor the Spirit do testify, but on the contrary both against you; is it not, I say, in consequence of the violence which the kingdom suffereth through you, that there are so many who "have not," and from whom, therefore, is "taken away even that which they have?" How is it possible that any good can be done in education, unless it be done by a power of goodness? And what other power of goodness is there, but He by whom every thing was made, who was with God, and God from the beginning; who was made manifest in the flesh in the person of Jesus, to make known unto men the source of all life and light? What duty, or what right, has any parent or any other man, to hold communication with, or exercise influence over the child, except in the communion of that power? If that power be not in the child, if the child be entirely given up to his own nature, which we know to be totally defiled and corrupted, what can man hope to effect by his education, but to foster the growth of the old man, which is corrupt according to the deceitful lusts? If we impart knowledge to the child, without the agency of that power within his mind, if it be the understanding of the old man, that receiveth our instruction, what can we hope to plant, but that knowledge which puffeth up, the wisdom of this world, which is foolishness with God? If we enforce the practice of virtue, if we form habits of good conduct in the child, without the agency of that power within his heart; if it be the old man, that is made to follow after righteousness, is it not evident that he will not attain it? Wherefore? Because the righteousness is not sought by faith in the power of righteousness, but as it were by the works of the law. If we teach the letter of revelation, if we inculcate the doctrines of it, without the agency of that power in the child's soul, if it be the old man that receiveth the word, and receiveth the interpretation, how is it possible otherwise, than that his faith should stand in the wisdom of men, and not in the power of God? What can knowledge profit, if we take away the key of knowledge?

What can we expect from the work of education, when undertaken without faith in him who is all and in all, but that it make clean the outside of the cup and platter, and leave the inward part full of ravening and wickedness? And what better answer can be given to those, who would refer the declaration, "that he is the light which lighteth every man that cometh into the world," to Christ's appearance in the flesh, or to the written record of his covenant, and not to the universal presence and agency of his Spirit, than the reproof of our Saviour: "Ye fools, did not he that made that which is without, make that which is within also?"

What is the whole import of Scripture, from beginning to end? What is the sum and substance of all God's dispensations to a fallen world? What is the result of our spiritual communion with the searcher of hearts? Is it not, that by sin "death hath passed *upon all men?*" but that there is a "living God, who is the Saviour *of all men*, specially of those that believe," and "who will have *all men* to be saved, and to come unto the knowledge of the truth;"—that for this great, holy, and merciful purpose, God hath granted unto men forgiveness of sins, through the sacrifice of his Son, who "gave himself a ransom *for all*," and hath caused to shine, in the darkness of their fallen natures, "that true light which lighteth *every man* that cometh into the world." Does it require any farther testimony to prove that God's purpose of salvation is an *universal purpose*, that the means appointed by him for its fulfilment are *universal means, universally appointed and granted?* The question is not here, whether or not these means are universally *embraced.* Let it be, that there are many who "have not submitted themselves unto the righteousness of God,"—many who receive not the light, and, in this sense, "have not the Spirit of Christ." I have nothing to do with this; for it concerneth judgment, and judgment is the Lord's; what concerneth me and my duty, is the question, whether Christ have

given himself a ransom *for all*, or merely *for a few;* whether his light be given to *every man* that cometh into the world, or only to *some of them;* whether the purpose of God be *universal* or *partial;* and, if it must be admitted to be universal: whether God, at the same time that he *included all men* in his purpose, have *excluded most men, or any one man*, from the possession of the means, by which alone this purpose can be attained? The question is, whether the Omnipresent be omnipresent in *space* only, and not in *spirit;* and, if his omnipresence in spirit, *his presence in the heart of every creature, cannot be denied:* whether his presence be *effectual* or *ineffectual*, whether it be *felt or not felt* by the creature, by the obedient as a power of love, and faith and life everlasting,—by the disobedient as a power of wrath, of reproof, and of condemnation. Whether it be of the flesh or of the spirit, of letter or of life, of the name or of the power, that the Lord spoke, when he said: "He that believeth on him is not condemned: but he that believeth not, *is condemned already*, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that *light is come into the world*, and *men loved darkness rather than light*, because their deeds were evil." Or what meaneth the baptist, when he testifieth, "He that believeth on the Son, *hath* everlasting life, and he that believeth not the Son, *shall not see* life; but the wrath of God *abideth* on him." Let these questions be satisfactorily answered; let not this primitive power of seeing the truth, and of obeying it, this standard of right, without which the heathen could never have been "a law to themselves," this soul-stirring, reproving, correcting, enlightening and strengthening influence, be confounded with those higher gifts of grace: the new birth of the soul, whereby Christ, being received by us, becometh in us the hope of glory, and the pouring out of the Holy Spirit—let these things, as they are spiritual, be spiritually discerned; but let not the blasphemous notion be entertained, that God, the

giver of every good and perfect gift, who has declared that "every one that asketh receiveth;" that "he that seeketh, findeth;" has withheld from any man that, without which no man could have an idea, or a motive, the will or the power, of asking or of seeking. Let not God's gracious promise, that he will give more abundantly to those that ask him, be turned into a sinful disregard and forgetfulness, of what he has given to all, before any could ask. Let not the weak be offended, and the proud ensnared, by a vain and perplexing doctrine, which either consigns man to the indolent inactivity of predestinarianism, or impresses him with the profane and dangerous notion, that he is to make, as it were, the first advances for reconciliation with his God. But "hear the righteousness which is of faith, on what wise it speaketh: Say not in thine heart: 'Who shall ascend into heaven?' (that is, *to bring down Christ from above*) or, 'Who shall descend into the deep?' (that is, to bring up Christ again from the dead.) But what saith it? THE WORD IS NIGH THEE, EVEN IN THY MOUTH, AND IN THY HEART."

It is in this faith only, that we can ever enter into the spirit of that memorable declaration of our Saviour, which is the golden rule of all education: "WHOSO SHALL RECEIVE ONE SUCH LITTLE CHILD IN MY NAME, RECEIVETH ME!" And here, again, I would wish, that our great leaders of doctrine, our scribes and lawyers, with whom the letter availeth so much, would for once keep to the letter. Hear their interpretation: "*Whoso shall receive one such little child in my name*," i. e., whoso shall, from motives of Christian charity, provide for the instruction of such a little child, in a school conducted upon one of "the most approved systems," (where, in addition to other knowledge, calculated to fit him for some trade, he will be made to spell over the letter of the Gospel, and to learn, by rote, the catechism of the party to which his benefactor belongs, so as to give him a chance of becoming a professor of the same party,

if he retain the knowledge so acquired, and a Christian, if, in spite of this instruction, grace should be added from above;) whoso does this "*receiveth me*," i. e. *shall be rewarded as if* Christ had been in such a helpless condition, and the same service had been rendered to him. Is this the life and spirit—is it even the letter of the declaration of our Lord?—Why, then, is it not taken literally: "*Whoso shall receive one such little child in my name, receiveth me*;" i. e. whoso having undertaken the rearing of one such little child, shall humbly acknowledge, that he himself can do nothing for it, but that there is one mightier than himself, even the everlasting Word, who hath both the will and the power of influencing the heart and mind of the little child—whoso, in this faith, shall make it his whole and sole object, to become an instrument in the hand of that holy power, for the purpose of aiding to bring the child into a state, in which he will be ready to listen to the instructions, and to submit to the dictates, of that inward teacher and ruler, he, says our Lord, in truth and in reality receiveth *me*. Born from above, and one with me, his soul holds intercourse, in holiness, truth, and love, not with the selfish feelings, or the corrupt tendencies, which arise from the fallen and sinful nature of the child, but with my own pure and undefiled nature, which I have deposited in the child's heart, as a spark, ready to burst forth into a sacred flame, as soon as it is kindled by the congenial flame of my spirit, manifested through one of my faithful and single-hearted servants. And he who doeth so, looketh for no reward, for he hath his reward.

Here is the basis on which our education must be founded, to be a Christian education, in the true sense of the word; an education by the means, and to the ends of Christ; far different from those lifeless systems, which prevail so largely among us, and which have, some of them at least, a form of godliness, viz., Scripture reading and catechisation, but deny the power thereof, viz., the direct

operation and agency of a divine life upon the feelings and convictions of the child. It is inconceivable, how any but infidels, half Christians, or mock Christians, can, with any degree of consistency, object to the principle, of building education wholly and solely upon the faith in the indwelling, and the internal operation of that divine principle, which, if it be gradually received into the child's soul, as the stream of a new life, and brought to full consciousness and clearness in him, is, what is termed in Scripture, "Christ formed in us," and makes us "new creatures in Christ." No Christian can think himself justified in educating in the child the carnal mind, which is enmity against God; all that a Christian can wish to do, is, to become subservient in his influence upon the child, to the gradual formation and ultimate birth of a spiritual mind, of the new man, in the child. But if this be avowedly our object, and we be Christians in truth and in spirit, we must know that it is impossible for us to educate the new man *into* the child; but that we can only, by the outward manifestation of that same spirit of Christ, and by judicious treatment, as regards both instruction and discipline, lead the child more clearly to perceive, and more readily to obey, this internal ruler; and we must know, likewise, that the existence of such a ruler, and our faith in him, is the indispensable condition of our so doing; for the new man is not born "of the will of the flesh, *nor of the will of man*, but of God."*

* The following testimony of personal experience, extracted from "The "Journal of JOB SCOTT, an American Minister," is so direct to the point, that I cannot forbear inserting it here:—"Almost as early as I can remember "any thing, I can well remember the Lord's secret workings in my heart, by "his Grace or Holy Spirit, very sensibly bringing me under condemnation for "my evil thoughts and actions, as rudeness and bad words, though I was not "frequent in the use of the latter; for disobedience to parents; for inwardly "wishing, in moments of anger, some evil to such as offended me; and such "like childish and corrupt dispositions and practices, which, over and beyond "all outward instruction, I was made sensible were evil, and sprang from a "real root of evil in me. And I am *in a full belief that, in every quarter of the "globe, children at an early age have good and evil set before them in the*

Taking this view of the subject, there cannot be much

"*shining of the light of Christ in their hearts, with clearness and evidence* "*sufficient to discover to them their duty, if they honestly attend to it.* And "though I am deeply sensible of the necessity and utility of much careful "guardianship, cultivation, and instruction, in order to guard children against "the corrupting influence of example, invitation, and perverse inclination, "which abundantly and prevalently surround them; yet, I fear *a great part* "*of the tuition, which too many children receive, tends rather to blunt the* "*true sense and evidence of divine truths upon the mind, and to substitute* "*notions and systems instead thereof, than to encourage an honest attention* "*to the teachings which lead into all truth. I am satisfied, if the teachings* "*of men were never to thwart the teachings of the Holy Spirit, many* "*things would fix on the mind of children to be evils, which they are now in-* "*structed and persuaded are innocent and commendable.* Indeed, it is "mournful to observe how many of them are bolstered up in pride, vanity, "and revenge; taught to plume themselves upon their supposed superiority "of parts and attainments, nursed up in the ideas of grandeur and worldly "honour, yea, inspired with exalted notions of the merit of valour, heroism, "and human slaughter. Many there are who put light for darkness, and "darkness for light; bitter for sweet, and sweet for bitter. *They call the* "*divine light, 'which lighteneth every man that cometh into the world,' a* "*natural light, an ignis fatuus, or by some other ignominious epithet; though* "*the Scriptures declare it to be the very* LIFE *of the holy* WORD, *that was* IN "THE BEGINNING WITH GOD, *and truly* WAS GOD. *There are many,* "*who, under a notion of advocating the true cause and doctrine of Christ,* "*strike violently against the very life of it, and will not allow that 'the* "*manifestation of the Spirit is given to every man to profit withal,' though* "*the Scriptures expressly assert it, and experience confirms it to those who* "*rightly profit by the measure received.* Many who have, from tradition and "education, for a season believed, the Holy Spirit, graciously vouchsafed them, "was some very inferior thing to the true Spirit of the everlasting and most "Holy God, have, at length, by yielding to its dictates, and taking it for their "leader, grown wiser than their teachers, and been indubitably instructed and "assured, that it was indeed THE ETERNAL SPIRIT, *which from their* "*infantile days strove with them, for their reconciliation with God, the eternal* "*source of it,* as it did with the old world, for their recovery from their corrupted, "alienated state. *In regard to my own early acquaintance with the Holy* "*Spirit's operation, though I then knew not what it was, I have now no more* "*doubt about it, than I have about the existence and omnipresence of God.* "*It is sealed upon my heart with as much clearness and certainty, that it is* "*the Spirit of the living God, and that it visits, wooes, invites, and strives* "*with all, at least for a season, as it is that God is no respecter of persons;* "*and I as fully believe no man can have any clear knowledge of God, or of his* "*own religious duty, without the Holy Spirit's influence, as I believe, the* "*wisdom of this world is foolishness with God, and that the world by wisdom* "*knows him not.*"

difficulty attending the question; to what sort and degree of education every human individual can, as such, lay claim, independently of rank, fortune, or any other distinction? Whatever is in any way calculated to bring him more fully under the influence and controul of that indwelling power of divine life, forms part of that education which, in a Christian land, ought not only to be placed within reach of, but, with anxious solicitude, to be bestowed upon every child. No rank can be so high, no circumstances so affluent, as to render it unnecessary, or in the slightest degree less valuable; nor can there be any station in society so low, as to preclude it from the claim to its blessings. And, if it is evident, on one hand, that the situation in life of the parents, should not be permitted to affect it, it is equally obvious, on the other, that, so far from being made subservient to the child's own pursuits in after-life, it ought to build up in the child that, to which the whole of his earthly existence is to be a constant ministration. It is not by the claims, which society intends to make at a future period upon the individuals, nor by those artificial distinctions, which our unsocial feelings, and, derived from them, our social prejudices, have introduced among men, that the sort and degree of education bestowed upon every child, ought to be regulated; but, by the purpose which God has with every individual, and by the means with which he has gifted him, for the attainment of that purpose. Such phrases as these:—"That will not make him a good carpenter, or a good shoemaker."—"It may be very well for those who can afford to amuse themselves with these things."—"I really do not think that it is benefiting the poor, to give them so much education—it will only make them discontented with, or disqualify them for, their station;"—ought never to come over benevolent, over Christian lips. It ought to be recollected, that a man's station is made for him, and not the man for the station. We must not permit ourselves to talk, or to think, as if this life had an existence for itself, and a purpose in itself,

as if religion was the only thing in time, that refers to eternity; but we should have it present to our minds, that the whole of this life is nothing, and worse than nothing, unless it be referred to a future state, which, let it not be forgotten, is, at the same time, the original one. This relation between time and eternity we must not acknowledge merely as a doctrine, to be mentioned in our prayers, and urged in sermons; we must make the feeling of that doctrine an habitual feeling of our souls, and let our conduct become a practical exemplification of it. How differently from what it is now, would then the plan of our lives be sketched out, how differently filled up. Instead of setting apart one portion of our time for the service of God, and another portion, generally far the larger one, for the things of this world, we should appropriate to the pursuit of heavenly objects the whole of our time; so much so, that even the bustle of life, as far as we felt it a duty to participate in it, could never divert our attention, for a moment, from the great purpose. Instead of considering ourselves responsible for the exercise of a spiritual influence, with reference to some persons only, and viewing our relation to others as founded merely in the things of this earth, and, therefore, destitute of all reference to any thing spiritual, we should feel, that every intercourse with another creature, which sets aside the circumstance of his being created by the same God, and placed upon this earth for the same purpose with ourselves, and deals with him merely as with an earthly being, is a positive sin; that it is a duty we owe, both to others and to ourselves, to enter into no relationship whatever, without sanctifying it, as an opportunity of promoting the kingdom of heaven—because every communication, established independently of this object, becomes a vehicle of corruption between others and ourselves. And if we felt this, and gave it practical effect in the regulation of our own lives, how differently should we then feel, and think, and act, with reference to the education of our children. Could it then ever occur to us,

to give one education for the glory of God, and another education for the getting on in the world? I think not. We should then perceive, what our Lord means, when he says, "No man can serve two masters;" we should then draw nearer, both in understanding and in practice, to the spirit of the Apostle's injunction: "Whether, therefore, ye eat or drink, or *whatsoever ye do, do all to the glory of God.*"

It is hardly possible to conceive the immense change, which the literal accomplishment of this rule would produce in the whole aspect of society. If every subordinate purpose of life were done away with in our social institutions, if the majority of men—not to say every man—sought nothing but the kingdom of God, and its righteousness; how many motives of oppression, on one hand, how many sources of anxiety on the other, would then cease; how many necessities, which we have artificially imposed upon ourselves, and the weight of which we foolishly increase, in proportion as we feel their pressure, would then entirely vanish; how many false aims, now proposed by society to its deluded members, would then sink into nothingness; how many temptations to sin, now publicly held out, would thereby be avoided; and how many a legislative enactment might then be spared, which has the object of curing those moral diseases, which the false principles of the social constitution necessarily produce, but, as it is intended to cure the result only, and not the cause, can have no other effect than that of rendering the state of things still more artificial, more corrupt, more abhorrent from Christian principle. How many of those callings, which,—as they have for their object the satisfaction of the unnatural wants, or the gratification of the defiled tastes of society, and for their motive and stimulus, the prospect of worldly gain or honour—are as many snares, in which the souls of men are entangled, would then become utterly useless and unnecessary. How little would men have to do, and to care, for their earthly sub-

sistence, if they forgot their earthly purposes, and sought nothing but the kingdom of heaven! And how little would there, then, be of that vain religious talk, by which the professing world are now endeavouring to disguise from themselves the absence of real religious feeling, in the greater part of their social relations, and of their daily transactions. This would be a new earth, indeed; in which an orthodox saint, with the swelling arrogance of his doctrinality, and the self-complacent consciousness of his religious popularity, would feel himself quite as new, as the haughty merchant, who thinks himself responsible for nothing but his bills of exchange, and estimates the value of men by pounds sterling.

But I must not indulge myself further in the contemplation of a spectacle, which, considering the present condition of society, seems more like a fanciful fairy tale, than like the description of a state of things, to which we are approaching. Distant as the prospect may appear to some, the period, when these things will be realized, is perhaps not very remote; it may be brought about with unexpected rapidity in consequence of the very re-action, which the present tendency of the social institutions and of the public spirit, must infallibly produce. There is a freedom given to man, and a power of choosing and following his own way—but to that freedom, and to that power, there is a limit: there is a point where the hand of the Lord is stretched out against him, forbidding him to go any farther; at a distance it is a warning hand, reminding him that God's purpose is not to be slighted; but if he give not heed to that admonition, if he run on in his blindness, that hand grasps him up from the path of his folly, and, with the strength of Omnipotence, throws him back to the starting point, from which he may begin a new career. How many of these shocks has our species experienced, by which the tide of its life was suddenly arrested, the power gathered up during the course of centuries, annihilated as with a breath, and the slowly

recovering energies forced, to seek out a new direction, in which to grow and to act. It is such another shock that will overtake us in the midst of our mutual congratulations, our boasts of improvement. The hand of the Lord is stretched out against this generation, and against its way. Yet would there be time, if we had ears to hear, and eyes to perceive; if we were not rushing on headlong into ruin. But though the mass will not hear, either of the danger, or of the means of rescue, there are some at least, who perceive the true position of things, and who are ready to embrace the true remedy. They will be instruments in the hand of God for the comforting and re-establishing of the multitude, who will be utterly dismayed, when all their schemes prove abortive. And it is with reference to those few rather, than with the hope of producing a more general effect, that I would urge the necessity of excluding from the education of our children, all those fictitious purposes, by which our own characters are distorted, our tendencies misdirected, our powers marred. If we mean to educate our children for the days which they shall see, we must not endeavour to fit them for the present state of things; for, as the Jews, that had seen the meat-pots of the Egyptians, were unfit to see the Holy Land, so will the men nurtured up in the principles and for the purposes of our age, be unfit to witness and to co-operate in that great reform, on the eve of which we stand.

This my conviction, however, of an impending change, although it may place the necessity of giving our children an education, altogether independent of the purposes to which we are subservient, in a stronger light, is by no means the only or even the chief ground, on which I would recommend such a course of proceeding. It holds good as a general principle, indispensably connected with the law of progress, to which man, in his present condition, is subject, that no child can be well prepared for the time, in which he will be a man, if he be fitted for the state of things, as it is at the time of his childhood. Nor is this

the first time that the too common practice of training children up as slaves of our notions, our feelings, our habits and customs, our institutions and our purposes, has been objected to. There have been some, though not many, who have acknowledged and urged the necessity of an education, independent of the individual's station in society. Rousseau, among others, has made this point very prominent in his theory of education; instead of training man for the present state of society, he proposes educating him for a state of nature; but Rousseau, who, on all occasions, evinced more penetration in laying bare that which is wrong, than in pointing out what is right, discovers, on this head also, more negative than positive truth. His supposed state of nature is far more unnatural, than even the most artificial state of society: for it is neither the state in which man was intended to be, nor that in which he actually is, or ever was. It is a fancied state, for ever unattainable, because founded on an erroneous view of human nature, as well as of man's position in the world. But what renders Rousseau's plan far more exceptionable, is the object which he is avowedly aiming at, viz., to educate the child with regard to his insulated self, for the purpose of insuring to him as much as possible, of independent happiness. This is a human, and, even in a human point of view, a selfish purpose, and an education founded upon it, must, therefore, under all circumstances, be a false education. It is wrong to educate man for other men, or, as is often the case, for the imaginations of other men; but it is no less wrong to educate him for himself. It is not right to educate him for an artificial state of society, but it is no improvement upon this, to educate him for a supposititious state of nature. The only true education is that which educates man for God, and for that state, for which God has destined him; an education for the purpose of God, and by the means of God.

It is this education, and no other, which is to be given

to every individual, without distinction or exception, because God is not a respecter of persons; it is this and no other, to which I wish to call your attention. Concerning the purpose, which is the restoration of man, I have already explained myself, I trust, explicitly enough to prevent all misunderstanding; and I have likewise, at the beginning of the present lecture, clearly stated what I consider to be the chief means, appointed by God for the attainment of it, that means, in which all other means must concentrate, from which they must all receive their life, in order to become truly efficient. It then remains for us to examine, what those subordinate means are, or, in other words, we must ask:—"what is there in man, capable of receiving that life and light, which lighteth every man that cometh into the world?"

In order to answer this question, it will be necessary to enter somewhat more deeply into the constitution of man's soul; or, if the term may be allowed, his *psychical*† organization, the knowledge of which is,—next to the faith in the indwelling of the true life and light, and the union with that power in perfect love—the most essential requisite in those who wish successfully to cultivate the field of education. Unfortunately, that knowledge has hitherto been but little cultivated; a few vague notions, which, upon close examination, are found to be, most of them, contradictory with each other, arranged in the shape of a system,

† From the Greek word *Psyche*, soul. We have from the word φύσις the words *physical, physiology, physiological*, and there seems no reason why there should not be analogous derivatives from ψυχή, *psychical*, belonging or referring to the soul, *psychology*, the science of the soul (so inadequately and clumsily called "philosophy of the human mind") and *psychological*, belonging or referring to that science. The entire absence of these, or any other terms of the same import, is, no doubt, owing to the want of the thing itself, for which the name psychology is here proposed. For the science styled "philosophy of the human mind," is but a very small portion of the science of the whole soul of man, and that small portion has hitherto not had justice done to it. But it seems that more attention begins to be paid to that important branch of knowledge, and I trust, the terms proposed will soon become indispensable in the English language.

and supported by the enumeration of a variety of facts, many of which might as well serve to prove the reverse of what they are adduced for, this is the thing honoured with the name philosophy of the human mind. No wonder, then, that metaphysics have fallen into such general discredit, and that the study of them is considered either useless or dangerous. The objection, that men of eminent talent, nay, men of decided piety, have been engaged in the inquiry, cannot avail, either to set aside the popular prejudice, or to refute the accusation, that the science of the human mind is in a most deplorable condition. If the inquiry be undertaken on a false ground, talent can only serve to make error more complicated, and therefore the confusion greater; although, perhaps, outwardly less apparent. It is not sufficient, that a man should have collected a number of phenomena of the mind, and offered an explanation of them, which, by its acuteness, excites our admiration. His explanations may be exceedingly clever, and yet, on this very account, perhaps, far from correct: his view of human nature may be nothing but a system of errors, and yet it may be a highly ingenious production of the mind. But the very fact that our philosophies of the human mind are productions of the human mind, is the reason why we are yet so backward in the knowledge of human nature; it is not an ingenious explanation of the most striking or the most puzzling phenomena, we want, but a simple statement of the causes from which those phenomena proceed; and this is not a matter of invention, but a matter of discovery and acknowledgment. Hitherto, however, the conceit of the sufficiency of the rational powers of man for the establishment of truth, has been so universal,—even among the religious world, who entertain it with reference to every branch of human knowledge, religion alone excepted,—that the lawfulness of forming hypotheses in matters of science, provided they be supported by a number of facts, sufficient to make them appear probable, has never been called in question. Hypothesis,

however, and truth are opposed in their very natures, for truth offers itself to the eye of the mind with a self-evidence and an absolute certainty, before which the idea of hypothetical admission or acknowledgment appears as a sacrilege; and hypothesis, on the other hand, courts attention by a display of dazzling and insinuating qualities, which truth ever scorns as utterly unworthy. Hypothesis is swelled up in the robes of argument, in order to astonish and thereby to impose upon us; whereas, truth appears with such simplicity, that the humble soul only can perceive, how infinitely it is above us. Hypothesis is a vile coquette, feigning attachment to all that flatter her, and condescending to the very basest means of increasing the host of her admirers. Truth is a heavenly maid, who shrinks from the profane eye of vanity, whose chaste looks true love alone can attract.

This uncongeniality of hypothesis with truth, is the reason why our sciences depart from the way of truth, in the same proportion as they are mingled with, or founded upon, hypothesis; and as no science, perhaps, has been treated in a more hypothetical manner than the science of the human mind, so, likewise, is there none in which we fall more short of the truth. Hence, as it is written, that the world by wisdom knew not God, so it may likewise be said, that man by wisdom knoweth not himself.

It is, of course, impossible for me to enter into a full and detailed discussion of so vast a subject: I must content myself with urging its great importance, in particular reference to the subject of education, from which it ought never to be separated. The miserable state in which education generally is, can only be accounted for by the general ignorance of teachers in this department of knowledge; and nothing, on the other hand, can be a more striking proof of the absolute darkness, in which the philosophy of the human mind is still involved, than the fact, that the different attempts of establishing that science, have been made with hardly any reference to the gradual develop-

ment of the powers of the soul in infancy, childhood, and youth, as if the nature of any thing could be understood, independently of the knowledge of its origin, and the history of its formation. No one will ever be able to form a correct estimate of man's nature, unless he watch it from the earliest dawn of life, through the various stages of its progress; nor will any one ever be able to nurture up the mind and heart of a child, without a general knowledge of human nature. This is so obvious, that it would seem superfluous to say it, were it not for the fact, that, in practical life, education, and the philosophy of the human mind, are as unconnected as two of the most heterogeneous trades. Nor shall we ever see this evil remedied, until the public at large free themselves from the bondage of some hacknied systems, handed down from generation to generation, and received with the same veneration and confidence, as the legends and traditions in the Romish church—such, for instance, as Locke's doctrine of the *tabula rasa*, or blank sheet, on which it is the teacher's task to scribble the necessary ideas. But if a salutary degree of diffidence should be exercised with reference to these hereditary systems, no less caution is required in the examination and adoption of some that have newly sprung up among us. As the very antipode of Locke, a system has recently been started, which not only recognizes the existence of a variety of faculties, but distinguishes and defines them with an accuracy hitherto unknown in the philosophy of the mind, and the more tempting, because supported by a host of facts—not speculative facts, but facts which admit of demonstration to the five senses. Between this topography of the soul, and Locke's *terra incognita*, there are an indefinite number of intermediate views, in which the balance is held more or less equally between the supposed primitive powers of the mind, and the presumed influence of education. But, widely as these various views and systems may differ, in their foundation and their superstructure, their value, when put to the test of truth, and applied

to the practical purposes of education, will, I am afraid, turn out to be much the same.

I should be sorry to be understood to say anything in the slightest degree tending to depreciate an accurate knowledge of the different powers of the mind; on the contrary, I consider that knowledge to be most essential, not only in education, but, generally, for the economy both of our internal and external life. Yet this knowledge will be altogether dead and valueless, if, as is the case very frequently, and particularly in the systems alluded to, the existence of the different powers be assumed or ascertained as a mere matter of fact, without due reference to the cause, from which they spring, and to the purpose, for which they are intended. It will not do to say:—We find such and such facts in the physical organization of man, and hence we conclude that such and such is the nature of his mind, and such and such the purpose of his existence. The conclusion from the effect to the cause, from the means to the purpose is, to say the least of it, always a very doubtful one; and if there be other sources from which cause and purpose may be ascertained, in a more direct manner, they are unquestionably preferable. This is the great value of revelation for human science, a value which has never been understood—that revelation informs us of the causes and purposes of all that exists, and thereby gives us the key to that world of facts, which is displayed before us. Thus, with reference to the knowledge of man's nature, revelation supplies us with information the most important, and such as, from no other source, least of all from an observation of the facts of the mind, or an investigation of its powers, we could ever have attained. For the sake of a clearer understanding of what I shall afterwards have to say, I may, perhaps, be allowed to sum up the subject in the following manner:—

I. As regards the history of human nature:

1. Man's soul was originally created as an object of the agency of the divine life; its faculties were concentrated

upon its Maker, whose influence gave them life, a life of harmonious consciousness in themselves, and a life of harmonious expansion over the whole creation of God. It was an instrument of psaltery, from which the breath of Jehovah drew heavenly notes of bliss to the soul, and of glory to himself.

2. It was the will of God, that this state should be perpetuated, and thus the purpose of man's creation accomplished, by a voluntary yielding, on the part of man, to the influence of his Maker, and, consequently, the powers of the soul were instructed not only with a capability of receiving the divine influence, but also with a capability of rejecting it; and both states, the existence with God, and in God, and the existence without God and out of God, were set before man, in their true light, the former as life, the latter as death.

3. The use which man made of this liberty of choice, was to take the government of the faculties of his soul out of the hands of God into his own; whereby he gave birth, in himself, to a tendency opposed to the divine influence, and he not only became liable to the influence of other evil beings, but he became evil in himself. Under the rule of his own evil spirit, the faculties of his soul fell into a state of contradiction among themselves, and of discrepancy with the creation of God. The harmony of the true life, for which they were destined, was lost, and, instead thereof, came the discord of a false life, which, truly, was death.

4. Although the condition of man was thus altered, God's original purpose in the creation of man remained unchanged; and, therefore, God did not abandon man, even in his degraded state; but he placed him in his present condition, the wants and difficulties of which are calculated to impress him with a sense of his dependence; and to counteract, and ultimately to conquer, his evil spirit, God continued upon him, the influence of that power of true and perfect life, by which, originally, his soul was exclusively ruled, and which still influences him,

in a greater or lesser degree; unwillingly, in those who have not received it, but are, for a period, or at times, rendered incapable of resistance by the helplessness of their condition; unconsciously, in those who have not acknowledged it; but willingly, in those who have received it, and consciously in those who have believed in it, who acknowledge and profess it. He who receives it only, when under the sway of necessity, and, therefore, both unwillingly and unconsciously, is in a reprobate state, a state of sin and darkness—he who receives it willingly, but unconsciously, is under the law—he who receives it willingly and consciously, is in a state of sanctification.*

II. As regards man's present condition:

1. Man is fallen off from the original purpose of his creation.

2. God intends to restore man to that purpose.

3. Man, being a fallen creature, has in himself an evil spirit, which turns away the faculties of his soul from the purpose for which they were created, and rules them unto destruction.

4. Man, being destined to be restored, has dwelling in himself, though unknown to himself, a good spirit, the Word, which was one with God from the beginning, which, if yielded and submitted to by him, will recal the faculties of his soul to the purpose for which they were created, and rule them unto life everlasting.

Let these premises, derived from revelation, be granted, let them be the torch by the aid of which we penetrate into the mysteries of the human breast, and the field of *psychology* may fairly be thrown open to observation and inquiry. Let every fact that is observed, be brought under the rays of this light, and it will be elucidated; it will become itself a point of light, from which light will

* It may, in these days of easy offence, be due to the weakness of some, to remind them, that the above is *not* an enumeration of *all the dispensations of mercy*, but merely of *such, as have for their immediate object the government of man's mental and moral faculties.*

be reflected upon all the other facts connected with it. It is by this light, and by this light only, that clearness can ever be brought into the dark recesses of metaphysical science; by this light—apprehended, of course, not in word and letter merely, but in life and spirit—the facts of man's immortal nature, the operations of his soul, hitherto enveloped in such deep mystery—will become as accessible to inquiry, as easy of comprehension, as any the most common fact of natural philosophy has hitherto been. We pride ourselves much in the certainty of our knowledge in those matters, which admit of the evidence of the senses, forgetting that the senses are the most fallible part of us; but how much greater that certainty, which would have for its foundation the evidence of divine light, enlightening the faculties of our soul, if we knew but how to submit our scientific investigations to the influence of that light. It is undeniably a proof of the deep hold which corruption has upon man's nature, that after so clear a revelation of spiritual things, as the Christian dispensation involves, man should still be bold enough to seek for any knowledge on human ground—that he should still have sciences *not comprehended* within the range of divine knowledge; that he should still consider the knowledge, which God imparts by his Spirit, *less comprehensive* than that, which man acquires, as he supposes, by his own faculties; or rather, that he should still attribute to his own faculties any of that knowledge, the source of which has been so distinctly pointed out to him. I trust, however, that this dark period is now at its close; the conviction is firm upon my mind, that it will form part of that great reform, to which I am looking forward, that *all knowledge whatsoever*, whether it concern the things of God, or the things of man, or outward creation, will be derived from, and attributed to, the one universal source of all light and life, to Him, in whom we live and move, and have our being—so that, not only with regard to what is called religious knowledge, but with regard to all knowledge, of every de-

scription, the prophecy will be fulfilled, that they shall all be taught of the Lord. Then will the distinction between religious and worldly knowledge cease, inasmuch as, then, all knowledge will be religious. This reform will require, on the part of the unbelieving world, a deep humiliation of that proud and vain spirit, which attributes to the 'light of reason' all praise and glory.; and on the part of the believing world, no less a humiliation of that doctrinal and unwarrantable conceit, which opposes itself to the farther teachings of the Spirit of God, on the ground of what He has taught already. If it be asked, in what department of human knowledge that reform is to begin, the answer is, decidedly : in the knowledge of man's mental and moral powers; as that knowledge, which declares itself, although it is not, independent of the divine light, began with the knowledge of the things that are without, so will that new knowledge, which is, avowedly and consciously derived from that light, begin with the knowledge of the things that are within.

Then we shall hear no longer of the philosophy of the human mind, which attributes to the faculties of the soul an innate power of action, either collectively or individually ; for the faculties will then be distinguished, as they ought to be, from the powers that move them. Much of the ignorant arrogance of the rationalists, much of the confusion of religionists, might be avoided by this distinction alone. The former would be less confident in the infallibility of their conclusions, when drawn according to the laws of thinking ; and the latter would not practically disavow, in part, the important doctrine of the fall, by the unwarrantable supposition that our reasoning faculties do not partake in a corruption, which is represented as being confined to our feelings. It would then be seen, that our faculties, whether they be faculties of reason, or of moral feeling, or of conscience, have not in themselves any positive power or impulse of action, and, consequently, neither a good nor an evil tendency ;—for where there is no tendency

at all, how can there be a determination?—but that they are all brought into action, and kept in it, either by the evil spirit of man, which, in his fallen condition, is his natural impulse, or by the good Spirit of God, which was his natural impulse in his original state, and will be so again in a state of perfect regeneration—and that, consequently, his reason is fallacious, or consistent with truth, his moral feeling defiled or pure, his conscience sophisticated or conformable to the standard of righteousness, according to the spirit by which they are governed. The practical consequence of this view, with reference to education, is obvious; viz., the duty of the parent or teacher to restrain, as far as possible, the evil spirit of man from swaying the faculties of the child; and to manifest to the child, in conversation and conduct, in instruction and discipline, those virtues which are the effect of the operations of the good Spirit of God upon man's soul,—that the evil spirit in the child may not find in his parent or teacher that with which it can hold communication, and so may be forced, at least in a measure, to give way to the impulses of that good spirit, in which alone the child ought to be linked together with those who undertake the care of his education.

Another important truth, connected with this view of *psychology*, is, the centralization of all the faculties of the soul, in one point of harmony, for one universal purpose. Different purposes are commonly assigned to different faculties: and, although, in the present state of man, this may appear to be the case, it ought not to be forgotten, that this is a consequence of the fall, in which the original purpose, as well as the original impulse, was lost, as far, at least, as man's own will and knowledge are concerned. The evil spirit of self, which sways man in that condition, finding a world of faculties, a microcosm, in the soul, corresponding with the universe of creation, but rejecting the purpose for which they were given, uses them as instruments, by which the universe may be turned into a rich

source of self-gratification. They were given, as so many channels, through which the soul, internally united with God, and enlivened by him, might commune with him, in his creation, which is the vesture of his glory: but, in his fallen condition, man perverts these channels to the drinking in of all the influences of creation, with a view to sustain, enrich, and enlarge the false life, which the soul has without God. He has rejected the power, to which they ought to be subservient. Unable to keep them in harmony, by his evil spirit, he engages them in the service of the created things, after the enjoyment of which, self thirsteth, and thus, unawares, he himself, and his rebellious spirit, fall under the bondage of the things that were made. Hence the appearance of a peculiar purpose, to every faculty of man's nature, which is owing to nothing but this inversion of the original order. According to God's intention, the whole creation would have ministered to the divine life in man, through the faculties of man, these being in subservience to the divine life; but, by the fall, it came to pass, that the faculties of man are the slaves of creation, and man himself the slave of his faculties, and, through them, of every created thing. The task which education has to perform, in this state of things, is again obvious. Education has, avowedly, for its object, to give employment to the different faculties of the soul; to direct their action, and furnish materials for their exercise: whence it follows, that these materials must be of such a nature, and must be presented in such a manner, as to offer no nutriment to the spirit of self;—but that, by the choice of the objects of instruction, as well as by the method adopted in conveying it, the faculties are to be turned back, as it were, upon that indwelling centre of harmony, from which they are turned away, and devoted again to their original purpose.

Nothing can be more sublime, or more edifying, because nothing more illustrative of the wisdom and goodness of God, than the view of the mental and moral organization

of man, when seen in this light. From the lowest stage of perception, when fixed upon individual facts, to the highest degree of illumination, when apprehending the universal, omnipresent, and ever-living spirit, there is a regular, well connected progress of intellectual and spiritual life. The same order, the same harmony, which we admire in God's creation, as far as it is opened to our view, prevail in the mind of man, when properly regulated. The lower things are ministering to things that are higher, and all are prostrated before the One, whose glories are unspeakable.

To behold this divine spectacle, and, still more, to act in the spirit of it, we must forget every purpose under the sun;—for "all the works that are done under the sun," are "vanity and vexation of spirit." And, because they are so, it is impossible, that any of the faculties of man's immortal soul, should have them for their object. That which is imperishable, cannot be made for the sake of that which is perishable, for it is against nature, that is to say, against the order of things, as established by God, that any thing should outlive its purpose.

What are the earthly ends which man proposes to himself, such as the improvement of his domicile, the enjoyment of comforts, or the acquisition of wealth, large possessions, or an extensive acquaintance with nature—what are all those things which man can acquire, or possess, or enjoy on this earth? What are they but vanity and vexation of spirit? Are they not all perishable? Does not their lustre, in most instances, wear off even before the short-lived career of the deluded pilgrim is concluded? And though they might continue, to the last moment of life, to afford gratification, and to retain a stimulating and exciting influence, what remains of them and of their influence when the hand of death closes the scenes of this earth upon us,—when all its treasures must be abandoned,—and all its purposes are defeated by the failing of a breath?

Or, what are the social ends by which our existence is

so much swallowed up—such as high station and a great name, power, and popularity, the silence of admiration, or the shout of approbation, or such as the protection of commerce, the encouragement of the fine and useful arts, the spread of knowledge, the enlargement of science, the pursuits of various studies, the establishment and improvement of public institutions, the promotion of national prosperity, and the increase of national grandeur and glory—what are they all but vanity and vexation of spirit? Are they not all perishable? Do they not leave in those who spend their lives in pursuit of them, the sting of a vacant existence? Or, if the gratification of apparent and momentary success, and the little vanity of handing down a great name to posterity, should keep up the delusion as long as the display lasts, what will become of all those notions of human grandeur, when brought to that standard, which eternity will apply to the things of time? And what will remain of the loftiest structures of human ingenuity, when the heavens shall depart, as a scroll when it is rolled together, when mountains and islands will be moved out of their places?

Who, that considers these things in their true light, and estimates them according to their intrinsic value, can, for a moment, suppose that the human soul and its faculties, destined as they are for immortality, can be made for those inferior purposes? Is it not evident, on the contrary, that all those things which keep man under bondage, are created for him; that he, and the restoration of his being to the original likeness of his Maker, is the great purpose to which all the things of the earth, and all the relations of society ought to be subservient? Is it not evident that they are nothing but a stage of exercise and of trial, to afford room for the expansion and invigoration of those faculties, which, by the fall, were contracted in selfishness, and lost their power, by alienation from their true life. And is it not evident, therefore, that the education of every individual, without exception, should have for its object,

to render him conscious of that one and universal purpose, for which all his faculties were created, and to lead him to use them in subjection to that centre of harmony, that power of light and life, by which alone they can be rightly directed, as by it they were made?

Who is there, to whom an education different from this should be imparted; or, who is there, that stands not in need of this education? Who is there, whom society dare to pronounce incapable or unworthy of it; or, how can any community of men deserve the name of a Christian community, unless it give to every one of its children this education, which concentrates the whole man in Christ? How can it lay claim to any participation in the membership of Christ, and the love which he beareth to his church, unless, in the name, and through the power, of Christ, it fulfil, in its place and in its measure, the Father's will, "that of all which he gave to be Christ's, and which he has confided to the guardianship of Christ's church, nothing be lost."

LECTURE IV.

HOW FAR IS THE EDUCATION OF A CHILD TO BE REGULATED ACCORDING TO HIS NATURAL CAPACITIES, AND HOW FAR MUST EXTERNAL CIRCUMSTANCES BE PERMITTED TO AFFECT IT?

THE view which has been taken of the preceding question must, as you are easily aware, in a great measure, determine the answer to be given to the one now under consideration; and I have, therefore, to request of you, that, in following my arguments through this lecture, you will bear in mind the leading points discussed in the last. This will be the more necessary, as a variety of topics, connected with the last question, have been reserved for the present lecture, in order to avoid repetition, which, owing to the affinity of the two questions, must otherwise inevitably have taken place.

If we cast a short reviewing glance upon the opinions prevailing among the public, or advanced by different writers, on the subject now before us, we shall find, that they are all comprehended in two classes, utterly opposed to each other. The one contains all the modifications of that system, which has, at present, the upper hand in society, and according to which man's education is entirely

dependent on the circumstances under which he is born, admitting from this general rule but a few rare exceptions, and these only, because the history of some of the most eminent and the most excellent men, is an insurmountable obstacle to the universal application of the vulgar theory, that the distinctions of rank are connected with the intrinsic value of the individual. The other class, in which some of the most exalted minds have collected small crowds of discontented and clamorous followers, would level all the distinctions of society, and, in education, as in every thing else, would concoct a national porridge, of which all should partake in a perfectly equal measure. That neither of the two systems is correct, must become evident at the first attempt to put them in practice; the former is too contracted, the latter too superficial to answer the demands of real life. Nevertheless, in spite of this experience, every one follows his own views, as far as circumstances, and a better feeling, unconsciously dwelling in his bosom, will permit him to do so; for, happily for mankind, they succeed no better in carrying through their erroneous and perverse systems in perfect consistency, than they generally do in the endeavour to realize those great and sublime truths, which have descended from heaven to earth, in order to transform the earth into a heaven. This incapability of man, to make himself and his posterity a complete victim to the perversity of his own notions and purposes, although it may afford some relief to those, who might otherwise despair at the view of so many exertions, which are making, from generation to generation, in a direction diametrically opposed to that in which God intends to lead our species, is not, however, a sufficient counterpoise to the effects of ignorance and prejudice in the eyes of him, who is not contented to see the frame of human society outwardly upheld, and, perhaps, improved, but who considers an increase of the intrinsic value of man, as the only object of civilization, and as the only test of its true progress. He must go deeper; he

cannot rest satisfied with the conviction, that, by the interposition of a merciful Providence, the gates of darkness are not permitted to prevail against man; he must inquire into the origin of those errors, which, although checked in their effect upon society, yet produce results deplorable enough to rouse the attention of every friend of humanity.

I have, on a former occasion, observed, that men would generally do better, in the examination of questions concerning the institutions and relations of society, to take for their guide the nature of their duties, than the nature of their rights. The same remark applies, in a very striking manner, to the question, how far the education of a child is to be regulated according to his natural capacities, and how far external circumstances should be permitted to affect it? If we endeavour to solve this question, on the ground commonly taken, by asking: How much is the child *capable of knowing* according to his natural capacities, and how much has he *a right to know*, according to the length of his father's purse?—it is evident that we shall be involved in a host of inconsistencies and contradictions, of which it is not, perhaps, the worst, that while we acknowledge a measure given by God, in the natural capacities, we so far disregard this measure, that we would allow, nay, often, try, to enforce more, where the circumstances of the parent seem to us to call for "a higher education;" and, on the other hand, we invariably prohibit much of that, which God appears to have permitted, because, we say, it is beyond the child's station in society. Out of this labyrinth there is no other way, than at once to dismiss the idea of any right to more or less knowledge, to more or less cultivation of the mind, and to inquire into the nature and measure of the duty which devolves or may devolve on every individual. The first advantage to be derived from this basis of inquiry, for the solution of our present question, is, that the different gifts of Providence, would be weighed according to their intrinsic value, and not, as is the case in the common view of the subject, according to

their importance, in a worldly point of view, in the present condition of society. It would, then, be acknowledged, that the measure of talent, with which every individual is gifted, determines the measure of intellectual and moral exertion for which he is destined,—in the years of education, more exclusively for the development of his own mind, and in after life, likewise for the benefit, that is to say, the internal improvement, of his fellow creatures; and this measure of intellectual and moral exertion, would not be looked upon, as it now is too often, as a means of gratifying himself, and others, accordingly as he may, or may not, feel disposed; but it would be considered, in its true light, as a sacred obligation, for the neglect, or imperfect discharge of which, the individual himself, as well as every one that has contributed to divert or prevent him from it, is highly responsible. If this be true, with reference to common talents, and capacities, how much more eminently will it prove true, when applied to genius. This heavenly gift, this incorporation, as it were, of the divine idea in the faculties of man, how little has it been understood, how profanely abused, in most cases, both by those to whom the gift was imparted, and by the multitude, for whose benefit it was given. Genius, whatever be the direction in which it manifests itself, whether in the compositions of the pencil, or in the lofty regions of poetic thought, in the modulations of harmonious notes, or in the strains of sacred eloquence, is a manifestation of the divine mind; it is, as it were, the breath of God, going over the creature, and imparting life to its works. It is not a meteor, cast upon the earth, at random, for the vain glory of its own splendour, or for the amazement of the spectator; it is a light of God, imparted for a specific purpose, for the purpose of carrying on his work, in a peculiar manner, by peculiar means, according to the peculiar wants of the nation, and of the age in which the genius appears. The geniuses which have risen up, at different periods, in the history of mankind, fill the same place in the progress of

human civilization, which is nothing else than the divine guidance of our species, veiled and hidden, as the prophets of old did in the history of the Jewish Church, which is the divine guidance of man, explained and revealed; both are, in their appointed spheres, the privileged diviners, whose sight is illumined; the chosen instruments, whose hand is armed with the strength of the Lord. Hence, as the prophets rose up in the critical days of the Jewish history, so have geniuses always risen up at those great epochs in human history, when, upon the dying stem of the past, a new life was ingraffed; in every such spiritual revelation, some eminent genius has been instrumental; nor was he suffered to stand solitary, but he was always supported by the simultaneous influence of kindred minds upon the mass, although, perhaps, the connexion between them might not be outwardly perceptible, nay, they might even stand in apparent opposition to each other. As a gift of God, destined for the accomplishment of his purposes, genius partakes of the nature of election, and is subject to its laws Thus, for instance, the popular feeling with regard to the strayings of men of genius, makes good, although in an abusive sense, the Apostle's word: "Who shall lay any thing to the charge of God's elect?" And, on the other hand, the effect which a lawless course of life in men of genius, produces, renders the parallel not only more true, more close, but also, for those that are so gifted, more awful. Take the history of any man of genius, and you will find, that the office for which he was called, was fulfilled by him, whether obedient or disobedient to his calling. The ideas which he is destined to make manifest to the world, of the promulgation of which, he may, if he choose to acknowledge his election, and to fulfil its duties, make himself the successful and blessed instrument, will, if he choose to strive against them, be made manifest upon him, as an exemplification of their truth. As the Jews, the elect witnesses of God for the truth of his revelation, rejected their election, at the moment, when they were called upon to fulfil its highest

and most blessed duty, and yet, are obliged, by the very consequences of their disobedience, to bear the witness which was required of them: so, likewise, must a genius, by the wildest aberrations of his mind, by the grossest profanation of his calling, necessarily become a beacon of those very ideas, which, by a life of faith and love, he might have illustrated in all the radiancy of heavenly light. The purpose of God is fixed, and unalterable; he, who is called to accomplish it, is free to turn it into a blessing, or into a curse, to himself; but still, he must fulfil the will of Him, who knoweth the balancings of the clouds. When brought to this test, how profane does the vulgar notion appear, that genius is a sort of natural eminence, which entitles the possessor to a more extensive enjoyment of life, to the highest admiration of his fellow-creatures, and even to a sort of exemption from the common laws of morality! What an awful light does this view throw upon the baneful consequences, which that vulgar notion, and its influence upon education, has entailed upon so many a man of genius, involving him in deep ruin, and making him a sign in his generation! And how is all this to be accounted for? Is it not, by that fatal, and still unexploded mistake, of asking, on every occasion—What rights does this insure to us?—instead of inquiring, what are our duties?

Therefore, as has been done, with a view to ascertain the relative duties of the family and of society, to provide for the education of their children, so, likewise, with reference to the present question, a new principle must be laid down. It must be acknowledged, in the first instance, as regards the natural capacities of the child, that, whatever measure of them every individual is gifted with, it is the duty of those that educate him, to develop and cultivate them; and, farther, that the degree, to which this is to be done, is not to be limited in any wise, considering that the immortal part of man is neither finite in itself, nor destined for a finite existence.

It remains then, for us to inquire, in the second instance, how far external circumstances must be permitted to affect the child's education. On the same ground of duty the answer is very simple and very easy. The question is not: "This child is possessed of such and such means to buy enjoyment and gratification: what sort of enjoyment is then to be fixed upon, as the chief object to which his education shall be directed?"—Or, in another case: "This child is not possessed of any, or only of very small means of buying enjoyment and gratification—what mode of acquiring those means is, then, to be selected for him, and made the object of his education?" But the question is: "This child will, in all human probability, be possessed of such or such an extent of means, under such and such circumstances,—what education, then, must be given to him, in order to lead, and to enable him, to employ all those means for good purposes? What must be done to preserve him from that great snare, into which the wealthy so often fall, to think too much of the outward means of doing good, and to depreciate, or, at least, not sufficiently to appreciate those more important means, which God has appointed to man in his mental faculties, and in spiritual gifts?" Or, if the individual be not possessed of outward means, "What education must he receive, in order to learn to dispense with the riches, or the power of this earth, and to pursue the labours of his calling, unimpeded by the shackles of an outwardly unfavourable position?" These are the questions, which we must ask, to ascertain how far the education of children is to be affected by external circumstances. Accordingly as, by the order of Providence, they do or do not possess outward means, they must be taught to turn them to account, for the fulfilment of their duty, or to dispense with them.

He alone, who is so educated, is well educated for his circumstances, if they remain unchanged, and likewise well educated for a change of his circumstances, if Providence should so decree it. If the affluent man was made to feel,

that he has no right to his possessions, but in proportion as he employs them for good purposes, how free would he be from the wish of accumulating more and more, and how free from regret, if, in consequence of his exertions, or by some contingency, his means should be diminished. At the greatest losses he could no more feel hurt, than an agent in delivering up to his employer the sums which he administered for him, and which he never considered as his own! And how powerfully would the general diffusion of such principles tend to restore that equilibrium in society, which is now entirely lost by the accumulation of immense means in the hands of a few, that know not how to use them, and the entire destitution of so many, who cannot find any way of acquiring even the little they want. If no man claimed, or endeavoured to acquire, one groat beyond what he stands immediately in need of, for the fulfilment, not of his imaginary, but of his real duties, how easy would it be for every man to acquire that much. If, by one magic stroke, this effect could be produced upon the minds of men, so that every one would give up, whatever he does not want for the accomplishment of some really good purpose, according to his peculiar calling, and according to the degree of his moral capacity to be an agent of good, what immense treasures would then, in one instant, become "*res nullius*." It would then become evident, that mankind, in general, have thrown their power far too much upon the acquisition or the preparation of objects of enjoyment; and the surplus, which would be found in the aggregate result of their labours for these purposes, would sufficiently account for the fearful neglect of their moral and religious cultivation. The measure, in which that disproportion exists, in every nation, would bring to light, what now is enveloped in comparative darkness, viz. how far it has walked in the path of the Lord, pursuing the true course of human culture, or how far it has departed from the right way, and, in bondage to the spirit of this world, has worked out a false and morally ruinous civilization. These

remarks may appear to some to be foreign to the present purpose; but I would beg to remind them, that it is of the highest importance, that the subject of education should not only be viewed with reference to the individual who is to be educated, but likewise in a national point of view, inasmuch as it is the whole nation upon whom the duty of education devolves, and as the state of the nation, its improvement, or its ruin, depends, in a great measure, upon the education which it imparts. On the other hand, it is clear, that, whatever spirit the nation is possessed of, that spirit will be communicated to the rising generations; and if it be an evil spirit, will, in course of time, bring ruin and destruction upon the whole nation; unless, indeed, it be arrested in its course by a warning voice, and led to repent and to retrace its steps. Thus if it should be found, that, in this nation, there is a tendency for the immoderate acquisition of wealth, irrespectively of any duty, for the fulfilment of which that wealth is required, but upon the assumption of a general right to acquire, to accumulate, and to enjoy: is it not evident, that this false tendency will be implanted in every individual brought up in the nation; and is it not, if such be the case, high time that inquiry should be made, what manner of spirit it is, which the nation thus instils in the bosom of its rising members?

I need not be at any trouble to prove that such a false tendency actually exists; it is a fact, not only admitted on all hands, but even boasted of by many; nor does it seem necessary, after all that has been said, to enter into a long argument, in order to prove that it is an unchristian tendency, one which has its root in social principles of pagan origin, and its support in the corruption, the innate selfishness, of the human heart. Supposing this to be admitted, I shall now proceed to the inquiry, what are the distinctions to be made in education, upon the principle, that every individual is to be taught *all that he has a duty to learn*, and *nothing which he has not a duty to learn*, according to the measure and peculiar character of his natural capacity, as

well as to the outward means of action, of which he is, or will be possessed.

In the first instance, it is to be observed, that the faculties of the human mind are, in kind, common to all men, that is to say, that, in all men, the same faculties of the soul are to be found, although, in every man, in different degrees of power, and, consequently, differently combined. This being the case, and all the faculties being destined to work together, under the influence of one central power of life and harmony, it is evident, that no distinction ought to be made respecting the cultivation of some faculties in some, and of other faculties in other individuals, but that in every individual, whatever be his capacities or his station, all the faculties ought to be brought into play. But as the faculties do not exist in all individuals, in the same degrees of power, it is evident, that education ought to pay regard to this difference, and that, therefore, according to the natural capacities of every individual, or to the degree of power, in which he is possessed of each faculty, a distinction should be made, as regards the degree of cultivation, which different individuals ought to receive in different respects. Hence it follows, not only, that different individuals must be differently instructed, but also, that, in one and the same individual, different degrees of care and attention must be bestowed upon different faculties. In this, we ought entirely to follow the indications of nature, and never to attempt making any individual unlike what he is intended to be. The present plan is, to appoint a general measure of cultivation for all, and to endeavour, as much as possible, to bring every individual to that measure; as if there was a common standard of human mind, to which, as a pattern of perfection, all should be made to approach as near as possible. This is, however, as senseless a proceeding, as if a gardener were to attempt to train all his apple-trees, of whatever sort they be, into one particular sort, instead of cultivating every one "after its kind," to the

highest degree of perfection, of which it is capable. In the same manner, as such a proceeding, on the part of the gardener, would spoil all the different sorts, except the one he has fixed upon, so, likewise, our education must decidedly ruin the different sorts of minds, in proportion as they differ from the universal standard, which we have arbitrarily set up; even if it were, as it is not, a perfect one: whereas, on the contrary, if we paid regard to the measure, and peculiar combination of the faculties of every individual, we should see a far greater number of original minds, and, in general, a higher degree of capacity, than is now observable.

Next to this distinction, founded upon the *psychical* organization of the individual, there is another necessary, according to the external circumstances in which he is, and probably will be placed. This distinction, it is plain, can have nothing to do with the degree to which each faculty is to be cultivated, as this depends on the inherent power of the faculty. We must, therefore, inquire, what relation, generally, our external position bears to our mind; and we shall find, that the station in which we are placed, whatever it be, is the sphere in which the mind is exercised. Our outward circumstances are not, nor should they ever be, considered as any more than the scope of action appointed to us by Providence. Thus, for instance, the engagements of an agriculturist present altogether a different sphere of life, although, perhaps, for the exercise of the very same faculties, from those of an artisan, or of a manufacturer. The contact which a gardener has with nature, is very different from that of a sailor, or of an astronomer; and yet the same faculties are called into action in every one. That to these differences some attention should be paid, and adequate distinctions introduced, is unquestionable; but it ought to be done subsequently and subordinately to the distinction founded upon the difference of power in the different faculties, from reasons, into which I forbear entering here, as this subject will again come under consi-

deration. For the present, I will sum up the result of what has been said, in the following manner:—

1st.—The different faculties, which constitute man's mind, call for corresponding branches of instruction, as the means of developing and cultivating those faculties; and as the latter are essentially the same in all individuals, it follows, that the chief branches of instruction should be common to the education of all.

2d.—The degree of power in which each faculty is to be met with in every individual, determines the degree of cultivation which it ought to receive, comparatively to other faculties; and as the former varies in different individuals, and with reference to different faculties, so must the latter.

3d.—The station in society in which the individual is placed, determines the sphere in which his faculties will have to act, and, therefore, the department of each branch of knowledge, which is to be appropriated to their cultivation, and which must vary, for different individuals, according to their different stations.

Thus, then, *all men are to be instructed essentially in the same branches of knowledge, but in different degrees, and in different directions.*

Having so far ascertained, where distinctions ought to be made, and where not, it will now be necessary that I should proceed to a short sketch of the human faculties, in order to ascertain what cultivation they require. In my last lecture, I have called your attention to the important distinction, which is to be made between the faculties themselves, and the two agents by which they are impelled to action, the one the good spirit of God, and the other the evil spirit of man; and I shall now have to introduce another distinction between different sorts of faculties, according to the different provinces of life to which they are appropriated. In this respect, they are to be divided into three great classes, viz.:—

1.—Faculties appertaining to our existence, as physical beings.

2.—Faculties appertaining to our existence, as human beings.

3.—Faculties appertaining to our existence, in and with God.

Through the first class of faculties we are made subject to what is called physical necessity; that is to say, the *absolute* manifestation of the law and power of God in nature. They are the first, whose activity becomes manifest in childhood; for, although the simultaneous but latent working of the others, is constantly attested by experience, yet a decided predominance of life is observed in the former. Through them the infant is first brought into contact with the Divine will, and subjected to the influence of its operations; the necessity which pervades those operations on one hand, and the helpless and unconscious condition of the child on the other, co-operate to produce, at the dawn of life, a state of submission. The rebellious soul then first learns, that it is unable to perform, or to obtain, all that it willeth and wishes; from its natural state of absolute lawlessness, it is, in some degree, brought into subjection to law, and prepared for the period, when another law will be set before it, with freedom to obey, or to disobey. As the first preparatory step to the subduing of self-will in the soul, the intercourse of the child with nature, and with every other influence that reaches him through his senses, is of the greatest importance, and ought to be carefully cultivated, with a view to render it conducive to that purpose. Unfortunately, however, we disturb that intercourse, instead of facilitating it; we interfere between the child and nature, instead of contenting ourselves to direct the movements of the former. We have not learned for ourselves to view nature as a rich source, not only of instruction for the intellect, but also of moral discipline; we look upon it as a field of gratification and enjoyment for ourselves, and

we do all in our power to put our children into the same false position, and to nurture in them the same false spirit. Thereby we render them slaves of their sensual nature, and, through it, of the outward world, instead of educating them to that dominion over the earth, for which man is intended. This dominion, which ought to be sought in subjection to the law of God, and with a view to the glory of God, is claimed in bondage to the law of self-will, and with a view to self-gratification. The relation in which man is to stand to one part of creation, is, from the beginning, deranged; and, of course, as a proper direction of the child, in this relation, would have had a beneficial influence upon the development of other faculties, so the mismanagement of this first step of education has a prejudicial effect upon the subsequent periods.

Nothing can be more erroneous than the common notion of separating physical from intellectual and moral education, as if the former had for its object, only, the physical nature of the child. This is one of the consequences of that oversight of the original unity of purpose, on which I have enlarged in my last lecture. If that unity was apprehended, and the faculties were all cultivated in reference to it, the physical education of the child would, as it ought to do, form the beginning of its intellectual and moral education. We should then watch, with solicitude, the first conscious movements of the child's eye and hand; the first attempts at articulated sound; we should study both, the spontaneous impulses of his self-activity, and the tendency manifested in the manner, in which he yields and attends to the impressions made upon him. Thus, to instance one of the many important considerations, which we ought to keep in view, we might ascertain the proportion, which spontaneity and receptivity, activity and passivity, bear to each other, in general, and in the exercise of each particular faculty; and we might be enabled to judge, likewise, which of the two agents before mentioned presides, at different times, over different operations.

It is not so difficult, as might be supposed by some, to discover whether the child, when exerting his energies, is impelled by the power of life, directing him to such objects, and such experiments, as will become to him a source of instruction and discipline, and fill his soul with the heavenly satisfaction of having recognized, or expressed, something divine;—or, whether he is swayed by the evil spirit of self, inciting him to an endless, and impassioned exercise of his powers, from which he can only derive the momentary gratification of having indulged a wanton caprice, and, as an immediate consequence of it, the dissatisfaction of internal restlessness. The same distinction is to be made, when the child is passive, lending itself, as it were, to the activity of others; in one case, there is a look of calm delight, or of anxious inquiry; in the other case, the expression of greedy desire. Another important point, for the knowledge of the human character, is, the proportion in which intellect and feeling are combined, in every individual, and by which the preponderance of some faculties over others is determined. For, whilst spontaneity and receptivity are inherent in every faculty, rendering it capable of the two different, though sometimes simultaneous, operations of giving and receiving, of pouring forth and imbibing:—the two other opposites, and, at the same time, correlatives, intellect and feeling, divide between themselves, with a few exceptions, the whole range of the faculties, and, consequently, their opposition and co-operation is observable at the earliest period of infancy. The faculty for the perception of space, for instance, appertains to feeling; whilst that for the apprehension of time, is an intellectual faculty. For the reception of all the impressions, conveyed through space, we have two faculties; the one belonging to feeling, whose object is light, and its modifications, shade and colour; the other, an intellectual one, appropriated to the conception, or, if spontaneously exerted, to the creation of form and shape; and, in the same manner, there are two faculties, corresponding

with the impressions received through time,—the one a faculty of feeling, for the reception or creation of sound, and the other an intellectual faculty, whose object is number. The different degrees of intrinsic power, in which every individual is gifted with these and other faculties of the same order, the measure of activity or passivity, which is manifested through them, and the extent to which they are under the controul of the good or the evil agent in man, determine the character of that intricate being, called, the human mind, at the first stage of life, when the faculties, appertaining to man's existence as a physical being, have the principal share in the development of the inner man; the faculties of the two remaining classes growing, at that period, as it were, under ground. That there are symptoms, by which we can ascertain those different facts, in every child; that these symptoms are, every day, every hour, every moment, displayed before our eyes; and that there is, in our own minds, a capability of apprehending and understanding them, who will deny? That the knowledge of them, and of the character, of which they bear witness, is the indispensable condition of our exerting a correct, and, therefore, a beneficial influence upon the child, at that period of life; and that, upon that influence, and its effects, in the child's mind, the character, and efficiency of our influence, at subsequent stages, entirely depends, who will contradict? How, then, is it to be accounted for, that, at a period when such interesting observations can be made, and so decisive an influence exercised, mothers should consider, and treat their infants, as little animals; and fathers think them unworthy of their notice? Is there any other evidence required, to convict us of that fearful moral indolence, with which we set aside the most important facts, if they lie any deeper than the evidence of our senses, or the most superficial reflection can penetrate, and neglect the most important duties, if they are not urged upon us by the necessities of our earthly subsistence? The thousand vain and vexatious purposes, to

which we have subjected ourselves, so entirely absorb our energies, that the most immediate objects of our care and attention are entirely forgotten; and the mass of presumptuous and superficial knowledge, with which we fill our heads, renders us so completely blind, that we have not a faculty left for the apprehension of truth, when presented to us in that divine simplicity, in which it is exhibited and illustrated in a little child.

This indolence and blindness become, however, still more prejudicial to the cause of education, when the child reaches the next stage of his development, in which the faculties of the second class, or those which appertain to our existence, as human beings, come into full play. It is then, that man is, as it were, emancipated from the bondage of necessity, under which he was kept, as long as his life expanded itself chiefly upon the outward world; a new sphere of life, for him a new world, is thrown open to his view, and affords ample scope for his activity. This world is no other, than that invisible and boundless world of thought and feeling, the existence of which, within us, is an incontrovertible evidence, both of the immateriality and the immortality of our soul.

Heretofore he had tried his physical strength, in the struggle with physical power; now he begins to ascertain the measure of his mind in the conflict with mental and moral powers, and advances or retreats, according to the feeling which he has of his own superiority, or of that of others. He takes and maintains, or changes, his position as a human being, in human society; he penetrates beyond the outward facts of nature, searching for their meaning, and for the spirit that lives and manifests itself in them; his own mind, as well as the images of other minds, reflected in it, become an object of his attention, and he is thus introduced into an assembly of beings, who, although outwardly accessible to his senses, have an existence independently of the outward, which, by the abstraction of his own thoughts and feelings from the

connexion with sensible objects, he unconsciously acknowledges. In this new world there is no absolute necessity, to which he must willingly or unwillingly submit; here all is freedom, all choice, all volition. He cannot help noticing the outward fact which strikes his senses, but he is free to observe, or to overlook, to recognize, or to set aside, the cause from which it proceeds. There is no room for scepticism, for caprice of intellect, in the question, whether or not twice two make four, whether the part is smaller or larger than the whole; the experiment, as often as it is made, returns the same answer, because the world, in which it is made, is one of necessity, and extends the rule of this necessity over our faculties, when concerned in its investigation, so much so, that a madman only can evade it, and say, as I have actually heard a madman address me: "I see you, Sir, but I do not know that you are here; I hear you speak, but I do not know that you speak; I see that your coat is black, but I do not know what colour it is." The whole of man's intellectual and moral existence must be given up, a step which is not so easily taken, before he can oppose himself, in this manner, to the necessity of the impressions made upon his faculties by the outward world. Not so with reference to that world of thought and feeling, which is thrown open to him in the society of immortal beings, endowed with intellectual and moral faculties, and of which, he himself, as one of those beings, constitutes a part. The impressions which are made upon him by his fellow-creatures, are subject to his interpretation; the truth which is addressed to him, he may acknowledge, or he may treat it as nonsense; his own notions, his own assertions, he is free to consider, now, as conformable to truth, and, then, as fallacious; the motive from which his friend acts, may be believed in, as a motive of love, or suspected as a motive of selfishness and deceit; and his own motives, no less, are liable to be called into question, even by himself, so that the same thing which he would have at once decreed to be dis-

honesty yesterday, he represents, nay, actually considers, as honesty to-day, and the action in which he would have gloried in the morning, has become to him in the evening an object of disgust, or of shame. The same is the case with reference to his mode of accounting for the spirit of those facts, which urge themselves with such necessity upon him in the outward world. The change of seasons may be a symptom of perishableness, or it may be an evidence, that this world has existed from eternity, and is destined to continue in an everlasting circle of changes to eternity; the existence of the animal may have a purpose of its own, or it may be subject to some other purpose, as, for instance, the service of man;—and many more hypotheses, of the same kind, which have actually been formed, or might be formed, in natural science—not to mention those causes in which, as in astronomy, owing to the limitation of our powers of inquiry, our knowledge of the facts themselves, rests, in a great measure, on hypothesis.

Wherever we direct our steps, aloof from the ground of physical experiment, all becomes vague and uncertain. A thing may be so, or so, or so, or in a thousand other ways; and this vagueness and uncertainty, so far from being conquered by the power of man's intellectual faculties, is, on the contrary, increasing in proportion to the degree of ingenuity, which is exerted to combat it. It is a great error to think, that the rules and formulas of logic can remedy this evil; it is the error of the vulgar, who have never learned to think otherwise than at random, and who, therefore, whenever they think, are, as the German adage goes, "*trying to fix the pole in the blue mist*;" but those, who are practically conversant with the laws of thinking, who, with an acute penetration, combine a habit of mind strictly logical, they—and they alone are competent judges—well know, that no rule, no system of logic, ever can do away with the uncertainty, which attaches to man's knowledge in the sphere of invisible things. They know, that the much admired technicalities of logic are

no more than dead waxwork imitations of our living faculties, and that by them we are no more farthered on the road to knowledge, than a man, who found his legs useless, for want of ground to walk on, would be by the acquisition of a pair of stilts. In these stilts, however, our schools and universities deal by wholesale and retail, and by the time a youth gets upon ground, on which he might walk, his legs are ruined by the drudgery which they have undergone, in adjusting and readjusting those useless appendages. If this delusion were removed, how much argument, how much vain labour in the field of speculation, as well as in practical life, could be spared! It is a sad spectacle to see men, whose opinions are at variance, endeavouring to convince and to convert each other by strains of logic, not perceiving, that, as long as the one continues to call *black*, what the other calls *white*, or, as sometimes happens, *red*, what the other calls *square*, their *ergos*, built upon such premises, must only increase the distance between their opinions, the more correctly they reason.

It is no improvement upon this proceeding, after having driven each other, from conclusion to conclusion, back to their premises, and discovered their contradiction in them, to begin the same game over again, by attempting to prove those premises on the ground of others, which they now assume, but which are equally contradictory, as those laid down before; nor does it at all tend to bring them to a clearer understanding, that they agree, as sometimes happens, upon calling one and the same thing "*green*," whilst perhaps the one connects with the word green, the idea of "*bitter*," and the other that of "*soft*." The vanity and vexatiousness of their endeavours to arrive at truth, or to lead others to it, has sometimes struck my mind with such vivacity, as to make me think, that logic is a device of the devil, who, after having deceived mankind in the beginning, plays hide and seek with them, and has invented this scarecrow of truth, in order that he may lead them by the nose at his own pleasure, and, by engaging them in a vain search,

prevent them, for ever, from finding out their deceiver, or discovering the truth, from which he has caused them to stray. That something like this has been felt by others, is evident from the tendency, which is manifested, both in the religious, and in the not-religious world, to prohibit or condemn every inquiry into the things which are invisible, so that the latter would confine man to a knowledge of the facts of outward nature, misnamed natural philosophy, to which the former argue, that a knowledge of the letter of revelation, falsely termed religion, should be added. An appeal to the spirit, of which the sacred record testifies, is as unacceptable to the religious, as is, to the natural philosopher, any allusion to the living spirit of creation, of whom his facts testify; and, although the one speaks of inspiration, and the other of the eternal laws of nature, yet it is evident, that these are mere dead words, with which they have traditionally learned to interweave their sentences, and of the meaning of which they are entirely ignorant, and must remain so, as long as they persist in making the evidence of the senses, with reference to visible facts, or to the written word, the groundwork of their imaginary knowledge. I know that this proceeding has for its object, to avoid the snares into which both are conscious, that they are liable to fall, when pursuing those inquiries from which they abstain; for although they denominate them differently, and attribute them to different causes, they are both equally aware and equally afraid of them. So far, however, from the enemy's purpose being defeated by their precaution, it is his greatest triumph to bring man thus to worship a brazen serpent; and never is his cunning more gratified, than if he be able to substitute, in the eyes of the blindfolded creature, the facts of nature, and the words of scripture, to that living God, to whom both nature and scripture are intended to lead us.

Hard as these remarks may hit in many quarters, the truth of them will, I am convinced, be admitted by those, who are able to discern spiritual things. But though I

were entirely unsupported in them by the assent of others, yet I should feel it my duty to make them, because the mistakes, against which they are directed, cut at the very root of all improvement, by leading to systematic self-deception. For although we may, in matters of speculation, by great contrivance, arrive at a very consistent exclusion of all that is not visible fact, or written letter, it is not possible for us to carry the same system through, in life and practice. Even if there was not, as there actually is, in us, an ever-working power, which, as it is life itself, will not suffer us to stop at the dead fact, or the dead letter, but stimulates us, although, perhaps, unknown to us, to penetrate deeper—even, I say, if there was no such power operating in us, the very circumstances of daily life absolutely demand that we should act—and as certain as it is, that we are compelled to act, so certain is it, that we cannot act upon mere facts, or by the mere letter, but that we must act in some spirit or other, which, wherever the true spirit is not anxiously sought for, will always be a false spirit. Hence it is, that whenever man is betrayed by his weakness, into the worship of some dead idol, be it one of science, or one of creed, his active services are sure to be engaged in the cause of Satan; for with reference to the true and living God alone, worship and service are inseparably united.

This being the case, it is of the last importance, that we should ascertain the cause of that dangerous freedom, which attaches to the exercise of our moral and intellectual faculties, in the sphere of invisible things, and of the vagueness and uncertainty, in which our knowledge of that sphere is involved. As long as we labour under the mistake, adverted to on a former occasion, the mistake, I mean, of attributing to our faculties an innate power, and an independent action, the facts mentioned will remain enveloped in unfathomable mystery; but if we acknowledge the distinction above made, between the faculties themselves, and the agents, by which they are impelled, the

problem is easily solved. It is evident, that, when our faculties are swayed by that evil spirit, which constitutes the corruption of our nature, the image, which our own being presents to us, as well as the reflection, which it gives of other beings, and of the whole world, must be very different from what they are, when our faculties are under the direction of the divine power of life and love; it is evident, that our faculties, when attempting to distinguish mental and moral objects in the darkness of our alienation from God, must receive a very different impression, than when they contemplate those objects in the light of the divine presence, and when they are themselves filled with the rays of that light. Now, as no man, though regenerated by the reception of this light as the life and ruling principle of his soul, is at once made so perfect, that the evil power does not, now and then, bias the exercise of his faculties, so is there none to be found, so absolutely obdurate, that the good power does not, from time to time, produce a re-action against the habitual mode of feeling and of thinking. This accounts for that strange inconsistency, which attaches to the conduct of all men, and which, in by far the greatest number, produces, within the short space of a day, as many changes of the moral state, as there are changes in the weather, during the course of a whole year. It throws light also on the uncertainty of men's opinions on almost every subject. The pertinacity with which they stick to them, and the intolerance with which they defend them, so far from being the consequence of internal conviction, are, on the contrary, marks of that uncertainty, which, the greater it is, the more we are anxious to disguise from ourselves and others, and which arises from the conflict of opposite powers in our soul. Every result of the exercise of our faculties, whilst under the influence of the evil power within us, must, in the nature of things, be vague and uncertain: inasmuch as that power, being false in itself, cannot lead to truth; as upon a foun-

dation, which has no reality in itself, nothing real can be built; and as he, whose element is darkness, cannot impart to anything the evidence of light. Whilst in this manner all our thinking and feeling, under that evil influence, is necessarily uncertain, there are causes, which tend to invalidate the certainty, naturally inherent in those results of our intellectual and moral life, which are produced by the agency of the divine power upon our faculties. The submission of our soul to that power, involves submission to a second necessity, which is not physical, but spiritual, the necessity of the perfect and holy will of God. This necessity is not one, under which we are naturally and inevitably placed, it is one, to which we are called upon to submit ourselves with freedom; inasmuch as it is perfect freedom in itself. But the spirit of self in us, loves that false freedom, in which it rules us, better than the true freedom, in which God ruleth, and, therefore, constantly revolts against the idea of perfect submission to that spiritual necessity. Moreover, that divine power of life, in which freedom and necessity are thus blended to holiness and perfection, is, at the same time, a light, before which, whatever is evil, cannot stand, but turns away from it, and strives against it.* The consequence of this is, that there is always lurking in the recesses of the heart, a tendency to re-action against that good and perfect power, tempting us to call its authority, nay, its reality, into

* "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." This throws great light upon the necessity of an all-satisfactory atonement, for the perfect redemption and restoration of man, at least as far as the state of the creature is concerned, which, without atonement, could never feel in perfect union with God. The importance of this side of the question concerning the necessity of the atonement, is, I fear, not sufficiently acknowledged; or, if it were, it seems that we might dispense with some high doctrinal discussions, which have been ventured upon, respecting the necessity of the atonement on the part of God, and which, in my opinion, are to be ranked among the most presumptuous inquiries, into which religious conceit has betrayed weak and mortal man.

question, and to throw off its yoke, or, if possible, the very thought of its existence. But, whatever tends to shake the authority of that power itself, must, of necessity, produce the same effect upon all that we have derived from that power, as the validity of our ideas rests entirely upon the authority of their source; so that, in proportion to the prevalence of such a tendency to re-action, a constant unsettling takes place in our faculties, throwing suspicion upon that, which we received with certainty. The combined effect of the uncertainty, which naturally attaches to one part of our thoughts and feelings, and of the artificial uncertainty, which we thus throw upon such as are naturally certain, is that vagueness, and want of conviction, in which most men are so enveloped, that they flee in distress to the mock-evidence of logic, or, in despair, give up every thing but facts and letter.

After having dwelt so long upon this point, which I thought necessary, because upon its full elucidation, the whole value of our remaining knowledge of the human mind for practical purposes entirely depends, I shall content myself with adding, that the same division between intellectual faculties, and faculties of feeling, which was illustrated with reference to the first class, pervades the one now under consideration. Thus, for instance, we have two faculties of fellowship as it were, with our equals, whom we acknowledge, in the correspondence of their thoughts and feelings with ours. The first of these faculties is one of fellow feeling, or sympathy, through which we communicate with others, in benevolence and affection, whilst the other is an intellectual faculty, a sort of fellow-judgment, which enables us to concur in the thoughts and ideas of others, as well as to call for their concurrence in ours. There is another pair of faculties, through which we explore, as it were, the things which are new to us, in the world of thought and feeling, and on the other hand convey to others, what is not yet a matter of common consent between them and

ourselves. The intellectual faculty devoted to this use is essentially the faculty of association, by which we connect a new idea, which strikes us, with one familiar to our mind, and thereby endeavour to possess ourselves of the former, or, if we communicate a new idea to others, seek for a point of connexion, by which we may introduce it into their minds. The corresponding faculty of feeling, on the contrary, is individualizing and intuitive. It concentrates itself, as in one focus, upon the object of its investigation or communication, and receives or represents it, as a matter of immediate intuition, or mental perception, without analysis, without comparison, without reference to any thing else, as it were, by one stroke. It is the predominance of this faculty in the female sex, which renders woman so much more quick-sighted concerning the character of those with whom she comes into contact; and the close connection which it has with the essence of poetry, is the reason why a poetic tinge attaches, almost invariably, to the female character. In the same manner do all the other faculties of the second class—with the exception of those, which belong not so much to our inward life, as to the communication of it in the outward world—exist in pairs, the one being a faculty of feeling, and the other of intellect. The simultaneous and harmonious development of both these branches, and of the different faculties belonging to each, decides upon the moral character of man, which, to be well balanced, requires the judgment of feeling, as well as that of the understanding. So far, but no farther, can man's development be carried, without consciousness of the indwelling, the nature and operations of that light which "lighteth every man that cometh into the world"—and without whom, as "not any thing was made," so not any thing can be understood, of all things that were made. It is by the operation, I repeat it, the unconscious and unknown operation of that light upon the faculties of the two first classes, that the heathen were enabled to investigate nature, to discover principles, and to establish

sciences; and it was by this, that they were enabled to come, from a state of brutal hostility, into a state of civilization; to cultivate the arts of life; to frame laws and institutions; to inquire into the nature, the origin, and destination of the soul; to set up a standard of virtue, and to ascertain the moral duties between man and man. But they were not purely submitted to the influence of that light, nor were they governed by it exclusively; the spirit of rebellion influenced the development of their individual and national life, and the results which they obtained, were attributed by them, not to a divine power distinct from themselves, though dwelling within them, but to their own talents and capacities. Nevertheless, some indications of consciousness of a divine presence in the human heart, such as the δαιμων of Socrates, broke in upon them in the course of their inquiries, and prepared them for the conception of that great purpose of God, which was to be realized in fulness and glory in the person of Jesus Christ, viz., the *divinization* of man, through the *humanization* of the Deity. The historical existence of that fact, and, connected with it, that infinite mass of spiritual information, which the New Testament contains, was necessary, to lead man to a full consciousness of the source, from which he had already derived so much light, so much assistance; and, in that consciousness, to call into full action the faculties of the third and highest order, viz. those which appertain to his existence in and with God. Thus, then, the superiority of christian education, over that which the pagan world gave, consists, not only in the knowledge of God, and our position to him, with which revelation has made us acquainted, and of which the heathen were entirely destitute, but in the light which has been thrown, by that knowledge, upon the whole constitution of human nature, and upon its different operations. It is not merely by the addition of a branch of instruction, called the knowledge of the christian religion, that education has been enriched, but, by the distinct

information which we have received, concerning the nature of our task; so that, whilst the heathen knew not, by whose power they learned, nor in whose name they taught, we, on the contrary, know, or at least, ought to know, since the means of knowledge are placed in our hands, in whose name, and by whose power alone, all education and instruction ought to be carried on. How deeply is it, then, to be deplored, that still the greatest part of our education should be imparted in our own name, or in the name of science, and that the little, which is given in the name of God and his Christ, should be given in his name only, and not in his power.

In the preceding sketch of the human faculties, I have drawn your attention to the main parts, rather than to the details, as the latter would far exceed the compass which I am obliged to prescribe to myself, and I have merely mentioned the third order of faculties, without offering any remark on them here, as my last lecture will be exclusively appropriated to that subject. Nor do I think it necessary, in the present lecture, to enumerate the different branches of instruction, as they will come under consideration again in the discussion of the two following questions, and I will therefore only beg leave, in conclusion, to say a few words regarding the connection, in which the different faculties stand with the visible as well as the invisible world. I have shown that they are all destined for *one* purpose, for the attainment of which they are to be concentrated upon the divine light and life, and developed in subserviency to it; and it remains now for us to see, what relation they bear to the objects of their activity, which are, erroneously enough, generally mistaken for the purposes of their existence. It has been repeated, often enough to be called a truism, that man is a compound being, and still it may be very excusable to repeat it once more, for the purpose of fixing a meaning upon a term, used so habitually without a meaning. The composition of the different beings, and the ground on which their communication with each other

rests, is enveloped in the deepest mystery; it is that which is most carefully veiled from the profane eye of curiosity or selfishness, that which a matter-of-fact philosophy will never discover. Nevertheless, the knowledge of it, if attained, would be of immense interest, as well as practical utility; for although we have the maxim on our books, "*naturæ convenienter vivere*," we cannot yet form even a correct idea, what it is to live agreeably to nature, because we are ignorant of the nature of each being, and of the ground of its connexion with others, as founded in its nature. This knowledge I do not think it impossible, nor even very difficult to attain, provided we do not seek our principles in the facts which we observe, but lay them down *a priori*, which in all, even in the most experimental sciences, is the only way to arrive at real results; and which has been done in all ages by those, who took the lead in any branch of knowledge, although the ignorant multitude, who can see nothing but facts, always attributed to chance, or to the effect of repeated experiments, those great discoveries, on which all that is valuable in human science rests, and which are the work, not of human sagacity, but of a sort of inspiration. Much as it may excite the derision of experimental philosophers, or the bigotry of mere creed believers, I repeat it again, as a truth which, it is important, should be known, as one involved in the revelation which we have of God through Christ, that in no science whatever we can know anything of the nature of things,—beyond their outward appearance, and their external phenomena—unless we proceed upon principles received, as a matter of faith, *a priori*, and laid down with the most absolute reliance on their reality. If you ask, where those principles are to be found, the answer is, within your own minds, at the source of all knowledge, which dwells in you, and will enlighten you, if you will but turn to it in faith. From the same source, from which all knowledge on religious subjects is derived, ought we likewise to receive the prin-

ciples of all other knowledge ;* but in the latter, as in the former case, it requires faith, without which there is

* I cannot deny myself the satisfaction of quoting the following verses, from the eighth chapter of Proverbs, which is so beautiful an illustration of the beginning of St. John's Gospel: "*I wisdom* dwell with prudence, and *find out* "*knowledge of witty inventions.* . . . . When he prepared *the heavens*, I was "there: when he set a *compass upon the face of the depth*: when he established "*the clouds above*: when he strengthened *the fountains of the deep*: when "he gave to *the sea* his decree, that the waters should not pass his command- "ment, when he appointed the *foundations of the earth*: Then I was by "him, as one brought up with him, and I was daily his delight, rejoicing "always before him: rejoicing in the habitable parts of his earth, and *my* "*delights were with the sons of men.* Now, therefore, hearken unto me, O "ye children!" Can there be a plainer declaration of the sublime truth, that the universal and everlasting spirit of God, who knoweth the heavens and the compass of the depth, the clouds above and the fountains of the deep, the sea and the foundations of the earth, finds his delight in communicating to the sons of men his wisdom and knowledge; and that it is by his light only, that men are enabled to find out knowledge of witty inventions? But the meanness of our feelings, and the narrowness of our minds, will not permit us to take that enlarged view of revelation, which would cause us to see *God in all things*, although we keep it on record, as a dead creed, that he is "*all and in all.*" Of the most express declarations, such as those in the above passage, we get rid, by declaring them "figures of speech." Let it be remembered, however, that although men may deprive themselves and others of the benefit of God's revelation, by restricting its import, this can only affect them, but not the meaning of a divine declaration, which remains unalterable for ever. Let it be remembered also, that he who takes the lead in such presumptuous limitations of the divine truth, incurs a heavy responsibility. "Woe unto the world because of offences;" and woe unto the religious world, if the offence come by them. Woe unto those who, by precluding science from the fountain of religion, have driven the scientific world away from religion, and prevented science from becoming conformable to the wisdom of God. The error, however, lies not with the religious world only; (although it is in them more unpardonable, because they ought to have better knowledge;) the arrogance of human reason, and the conceit of an extensive knowledge of facts, of which the spirit is unknown, has as great a share in the unfortunate separation, nay division, which at present obtains between religion and science, as the narrowmindedness of the religious world. For the benefit of those whom this paltry collection of fragments from the life of the universe—for such are all our natural sciences in their present condition—puffs up so beyond measure, I will extract here (as they might not, perhaps, meet with it elsewhere) part of that sublime passage in the book of Job, in which God asks, "Who is *this* that *darkeneth counsel* "*by words without knowledge*? Gird up now thy loins like a man, for *I* "*will demand of thee*, and *answer thou me!* *Where wast thou* when I laid

absolute darkness, where those, that have faith, perceive the clearest light. The words of wisdom "are all plain to him that understandeth, and right to them that find knowledge." So, in particular reference to the subject of our present inquiry, the most extensive observations which man is enabled to make within the limited sphere of his existence, cannot lead him to a clear insight into the nature of different beings, and of their relation to, and communica-

"the *foundations of the earth? Declare, if thou hast understanding.* Who "hath laid *the measures thereof, if thou knowest?* or, *who hath stretched the* "*line upon it? Whereupon* are the foundations thereof *fastened?* or who "laid the cornerstone thereof; *when the morning stars sang together, and all* "*the sons of God shouted for joy?* Or, *who shut up the sea* with doors, "when it brake forth as if it had issued out of the womb? *When* I *made* "*the clouds the garment thereof, and thick darkness a swaddling band for it,* "and brake up my decreed place, and set bars and doors, saying, *Hitherto* "*shalt thou come, but no further! and here shall thy proud waves be* "*stayed!* . . . . Hast thou entered into the springs of the sea; or *hast thou* "*walked in the search of the depth? Have the gates of death been opened* "*unto thee? or hast thou seen the door of the shadow of death?* Hast thou "perceived the breadth of the earth? *Declare if thou knowest it all!* "Where is the way *where light dwelleth?* and as for *darkness, where is the* "*place thereof,* that thou shouldest take it to the bound thereof, and that thou "shouldest know the paths to the house thereof? Knowest thou it because "*thou wast then born?* or because *the number of thy days is great? Hast* "*thou entered into the treasures of the snow?* or *hast thou seen the treasures* "*of the hail,* which I have reserved against the time of trouble, against the "day of battle and war? *By what way is the light parted,* which scattereth "the east wind upon the earth? *What hath divided a watercourse* for the "overflowing of waters, or *a way for the lightning of thunder to cause it to* "*rain* on the earth, where no man is, on the wilderness where there is no "man; to satisfy the desolate and waste ground, and to cause the bud of the "tender herb to spring forth? *Hath the rain a father, or who hath begot-* "*ten the drops of dew? Out of whose womb came the ice? and the* "*hoary frost of heaven, who hath gendered it?* The waters are hid as with a "stone, and the face of the deep is frozen. *Canst thou bind the sweet in-* "*fluences of Pleiades, or loose the bands of Orion? Canst thou bring forth* "*Mazzaroth in his season? or canst thou guide Arcturus with his sons?* "*Knowest thou the ordinances of heaven? canst thou set the dominion thereof* "*in the earth?* Canst thou lift up thy voice to the clouds that abundance of "waters may cover thee? Canst thou send lightnings that they may go, and "say unto thee, Here we are? WHO HATH PUT WISDOM IN THE IN- "WARD PARTS? OR WHO HATH GIVEN UNDERSTANDING TO THE "HEART?" Answer this, if you can, ye Lawrences! ye men of steam and gas, ye dissectors and skull casters!

tion with, each other; unless he be guided in his search by the principle, which no fact and no experiment can teach him, the principle, that every being is composed of a certain number of different elements, the nature of which determines the sorts of beings with whom he is capable of holding communication, and their number, the extent to which he is capable of intercourse with creation. On this simple principle, the chymical affinity of unorganic bodies rests, as well as the attraction and repulsion which takes place in the moral world. One is the image of the other, but they are both effects of the same universal law. Suppose, for illustration's sake, any being, or thing, to be composed of four elements, A, B, C, and D; this being, or thing, will consequently be capable of intercourse with the world, in four different directions, that is to say, with all the beings, in whom any one of those four elements exists, and with every being in as many ways, as there are corresponding elements in both; so that if there be a being, A E F, another, B G N P, another, C D F M, another, A B C N O P, it is evident that the being, A B C D, can hold intercourse with the being A E F, in one direction, through A,

with B G N P, in one direction, through B,

with C D F M, in two directions, through C and D,

with A B C N O P, in three directions, through A, B, and C; and, further, that intercourse can take place between A E F, and A B C N O P, through the element A; between A E F, and C D F M, through the element F; between B G N P, and A B C N O P, through the elements B N, and P; between C D F M, and A B C N O P, through the element C. Moreover, although A B C D, be capable of intercourse, both with A E F, and with C D F M, yet it is entirely precluded from joining in the intercourse which the two latter can hold, through the element F, which does not enter into the composition of the being A B C D. The variety of directions, in which one being can communicate with

another, is, however, not to be confounded with the intensity of their communication, which determines the intimacy of their relation, and which depends on the degree of power in which they are both possessed of the same element. Thus, suppose A B C D to be possessed of the element B, in the power of 6, whilst the same element exists in the being B G N P, only in the power of 4, and in A B C N O P, in the power of 3, it is plain that the intensity of the intercourse between A B C D, and B G N P, through the element of B, can only be 4; between A B C D, and A B C N O P, 3; and 3, likewise, between A B C N O P, and B G N P; so that A B C N O P, will be satisfied, or, as the chymist calls it, saturated, in both cases; that B G N P, will be satisfied in its intercourse with A B C D, but not with A B C N O P; and that A B C D, will not be able to satisfy itself in its intercourse with either of the two, but only with such beings as possess the element B, in the same degree of power as A B C D itself.

What those elements are, of which all beings are composed, I do not pretend to say; all I wish is, to call your attention to the fact, that there are certain elements or *bases* of all existence; properties, according to the usual mode of expression, but, in reality, primitive substances, which never exist but in combination with each other, and which, by the different combinations and the different degrees of power in which they exist, produce that endless variety of beings which, both within and beyond the sphere of our knowledge, rejoice and declare the glory of God. If our minds were freed from all those classifications, founded upon outward symptoms, and all the other false notions, with which the present systems have filled our heads, and darkened our minds, by words without knowledge; if we could see creation with the eye of that ever-living Spirit, who combines those elements in the different individuals, and, by his power, holds them together as long as he pleases; who sets them into action according to his own pleasure, or abandons

them for a time to the rule of the creature; then, indeed, should we behold a spectacle, very different from those confused images, which our systems of natural and moral philosophy present. We should, then, clearly apprehend that important, but much slighted distinction between matter and spirit, between material and spiritual elements. We should then cease to attribute reason to the brute, or to explain the phenomena of immortal spirit by the texture of nervous fibres. And, as we should clearly discern those things, which are to be discerned, but which we now confound, so do I most firmly believe, that many things which we now distinguish, and consider as essentially different, would be found to rest ultimately on the same *basis*. For, although I have no facts to support me, except it were by analogy, yet I cannot withhold the statement of my conviction, that if we could penetrate so far into nature, both visible and invisible, as to discern the elements of which things are composed, we should find them but a very few in number; inasmuch as many properties which are now, or, in the course of farther investigation, still may be, considered as elementary, are nothing but derivatives from the real elements of all things, but appear to us as elements, because we see them frequently occurring, and because we have never penetrated into their composition. This may, perhaps, be more fully illustrated, by a reference to the composition of number, concerning which I happen to have pursued these inquiries farther into the details. All the numbers, which do not admit of being divided without fractions, or which have not other numbers for their factors, are, in arithmetic, comprehended under the appellation, prime numbers—such as 1, 2, 3, 5, 7, 11, 13, and so on. They are set apart as a sort of outlaws, so much so, that it is considered as a questionable point, whether they follow any rule, or law, at all. The other numbers, on the contrary, are all taken together, in one lot, as they succeed each other when counted by units, on the decimal system.

This view of them having once become habitual to our minds, we employ them for our calculations, reduce them to their respective proportions, multiply and divide, add and subtract them, as the occasion may require; and if we make any observations on them, it is, because they happen to strike our eyes by frequent occurrence, and because we find the process of calculating facilitated by some of the rules discovered. But, at the same time, we remain in perfect ignorance respecting the nature and character of different numbers, and the elements from which they are derived; as is evident, from the question being entertained, even among mathematicians, whether or not the numbers called prime numbers, are subject to any law. The fact is, however, that there are two classes of numbers, organic ones, formed by multiplication, and unorganic ones, formed by addition and subtraction from the former; to which must be added, as forming a third and subordinate class, mixed numbers, resulting from the multiplication of organic with unorganic ones. These three classes are, of course, subdivided into what might be called genera, and species, according to the elements of which they are composed, whether all similar or dissimilar, and, in the latter case, whether combined in equal, or unequal proportions, and in lower or higher degrees of power. The variety displayed in them, the indefinite extent of their progress, and their almost countless proportions and relations, when compared with the simple elements from which they are derived, are truly astonishing. Thus, for instance, the combination of two different elements, in equal proportion, and in the power of 5, produces 32 compound elements, or as they would commonly be termed, factors, and the total amount of different formations of the number produced by the two elements, in the proportion and power mentioned, is near to twenty-five thousand. The same multiplicity is to be met with in every direction, and nothing but the variety and boundlessness of creation itself, can, in any way, be compared to the immensity of the field,

which is thrown open before the mind. But, although it is the very nature of number, that its *extent* can never be compassed, yet *the elements* from which all number is derived, and *the laws*, which it follows, are extremely simple. The numbers 2, 3, and 5, with + 1 and —1, is all that is required to investigate the nature, and calculate the proportions and relations of any number, whether organic or unorganic. The latter class comprehends all those numbers, which are called prime numbers, except the above elements, and which, when viewed in their connexion with the system of numbers, to which they belong, assume a perfectly different aspect. The question, whether they follow any law or not? appears, then, as ridiculous as the question, whether there is a law in the division by two; or whether it is by chance that 16, divided by 2, makes 8? Even at first sight, a variety of interesting facts strike the mind, which, as they are followed up by investigation, lead to highly interesting results. Incomplete as my observations have hitherto been, from the want of leisure to pursue the subject farther, they are sufficient to place it beyond all manner of doubt, that the unorganic numbers, of which the prime numbers form the most essential part, are a complete and separate system of numbers, governed by laws peculiar to itself, and relate to the organic numbers in a similar manner as the unorganic or mineral kingdom in nature, is to the vegetable kingdom. But, I must not indulge myself in the farther pursuit of a topic, which, although a favourite one with myself, may not be so with others,—and I shall merely recall your attention to the purpose for which I introduced it, viz., to account, by the way of analogy, for the conviction which I expressed, that the whole universe of creation, with all the variety of beings contained in it, rests, ultimately, upon a few simple elements. The discovery of them, would, of course, be an essential step onwards in knowledge, and have a very important influence upon all our sciences; but, in none, perhaps, would it be of such practical value, as in education,

since a clear view of the correspondence of certain faculties with certain objects, would enable us, in a much greater degree than is now possible, to render our instruction and discipline conformable to the wants of each individual. In the mean time, we must content ourselves to be directed by such observations, as the measure of our insight into human nature will permit us to make, and if we keep first principles steadily in view, we shall daily increase in clearness, as well as in extent of knowledge.

It is interesting to see, how in the human body all the elements of earthly existence seem to be combined together; so, at least, we may conclude, from the fact, that in the economy of its organization, every inferior existence with its distinguishing character has found a place, according to the general law of nature, by which, at every higher step, the leading features of every lower step are repeated. Thus, the mechanic structure of unorganic bodies, and the coherence of their parts, in different directions, is repeated in the vegetable, by the texture of its fibres, whilst the principle of expansion, which is the principle of vegetable life, gives birth to a system of circulation; both these are again repeated in the animal, in which there is—in addition to flesh and bones, which respond to the fibrous structure of the plant, and the arterial and venous systems, which respond to the circulation of the sap in the former—the nervous system as a vehicle of communication, by which partial sensations are referred to a central point, and through it to the whole being, and impulses are conveyed from that central point to any part. All this is repeated in man, with the addition of such organs, as render his body the fit abode, and willing instrument, of an immortal spirit, enabling it to render the material world, with which he is linked through those organs, subservient to a spiritual purpose, for which he is endowed with a capability of recognizing and uniting himself with that universal life and light, through which the whole world subsists. Thus, whilst his hand and foot respond to the earth, his organs

of taste and smell to fluid substances, his ear to the elasticity of the air, and his eye to the ray of light, his inner organs respond to the laws of time, and of space, of tone, and number, of colour and shapes; through his senses he is capable of holding intercourse with the facts of nature; through the immaterial organs of his soul, he is enabled to hold communion with the spirit, which breathes in those facts, and to unravel the laws of them; and the inner organs of his brain, forming, as it were, the bridge between the world of spirit, and the world of sense, render him capable of the perception of those same laws as outwardly manifested, and, as it were, incarnate in the sensible world. Thus, as an earthly being, composed of earthly elements, he is linked with the earth; by the different systems of his earthly organization, he is linked with the different parts of earthly creation; by his spiritual organization he is capable of intercourse with created spirits—through the principle of sin in himself, he is accessible to intercourse with fallen spirits, and a life is imparted to him, by which he may hold communion with the Father of spirits, and with his holy angels.

Such is man, indeed and in truth, a compound being; a being full of contradiction and opposition, as he now is; but a being, also, destined for perfect peace and harmony. How important, then, is the task of him, who undertakes to direct the successive unfolding of all the energies and faculties, of which this being is composed! And how great is his responsibility! And yet this task is, generally, of all the duties of life the most neglected, and by those, who undertake it, as a matter of trade, it is treated as the easiest of all trades!

LECTURE V.

WHAT ARE THE CHIEF OBSTACLES TO A MORE GENERAL EDUCATION OF THE POOR, AND WHAT ARE THE LEADING ERRORS COMMITTED IN THIS GREATEST OF ALL CHARITIES AS FAR AS IT EXTENDS AT PRESENT?

After having, in my four preceding lectures, treated of the general principles, on which the duty of imparting education to our children rests, and by which the right mode of fulfilling that duty is determined, I shall now proceed, as far as time will permit, to make the application of what has been said, to the practical details of different departments of education; and in doing so, I shall take an opportunity of reviewing the means at present adopted for the education of the people in this country.

In direct answer to the question, which will occupy our attention in this lecture, I would say, that there are two chief obstacles to a more general education of the poor; the first, the depraved condition of the parents in the lower classes of society, and the second, the ignorance and narrowmindedness, which preside over our poor schools, both in teachers and managers. Which of the two is the more difficult to be conquered, I do not pretend to know; I

shall content myself with stating the facts as they are, not as they appear in public meetings, at public examinations, and in printed reports and prospectuses, but as they strike the mind of a person, unbiassed by the erroneous maxims of the present systems, when entering the school-rooms, and conversing with the children; or when observing the children in the streets after school-hours.

As regards the first obstacle I have mentioned, the depraved condition of the parents, it requires no proof, for it is in the mouths of all, that the lower orders of society are merged in a state of immorality, hardly to be imagined by those, who have not had an opportunity of making their own observations; and to be accounted for, only by the want of intelligence, and the absence of religious feeling, on one hand, and the high point of civilization, which the country at large has attained, on the other. Improvement is not to be expected, as long as the present views of society remain the leading principles of our individual and national existence; for, if it must be admitted, that the poor are deeply depraved, it cannot be denied, that the more refined, but no less deep corruption of those, who appear and think themselves their betters, is one of the chief causes of the existence of the evil, as well as of its continuance. The man, who does not act from selfish motives, and for selfish ends, is as rare among the wealthy, as among the poor—so much so, that the bare possibility of a purely disinterested conduct, is generally denied. The selfish ends, which the wealthy man can attain in society, are many; but a few of them only are accessible to the poor; and even where he can attain the same enjoyment as the rich man, the quality of the object, with which the poor must put up, is far inferior, and of course, renders his enjoyment grosser.

It is not sufficiently considered by those, who descant upon the corruption and immorality of the lower orders, that their more privileged neighbours gratify essentially the same lusts and appetites, and indulge the same selfish

feelings, as the former, with this difference only, that they have the means of committing their sins in a more systematic and refined manner, and of concealing them better from the public view. What difference is there between a fashionable dinner-party, who, after having crammed themselves with the fat of the earth, imported for them from all the winds of the compass, sit till after midnight, drawing bottle after bottle, and varying the sort, to stimulate their palates; whilst, at no more, perhaps, than fifty yards distance, a poor man is dying away under exhaustion and want, to whom one dish from their table, or one glass of the wine, which they spill in revelling, might restore health and strength; what difference, I ask, is there between a party of these fine gentlemen, and a party of drunken labourers, stumbling from public house to public house, to get "one more glass?" Do you think, that, if the latter were offered the means of getting drunk in a gentlemanly manner, they would refuse them? Or what difference is there, between my lady, who spends three or four hours a day at her toilette, setting out her person to the best advantage, in order to enchant her gallant, or to lay at her feet scores of enraptured admirers, and the strange woman, who decks herself with her glittering trinkets, to try whom she may ensnare? They both feel the same, wish the same, and do the same, except that the former does it in a more lady-like way, than the latter can afford, and perhaps, that the former, not to offend against notions, sanctioned by "vulgar prejudices," has, as a matter of form, solemnly disposed of her hand at the altar, whilst the latter has always professedly been, what she is.

But I should be sorry, if any who know themselves to be free from such gross indulgence of their sensual appetites, should, on that account, consider themselves less concerned in the guilt, which the whole nation has incurred, the guilt of depraving, as well as oppressing, the poor. The immense weight of the national debt, is not a heavier draw back upon the earnings, than that moral debt of the

nation, is upon the morality of each individual; and in the latter case as in the former, the poor are the greater sufferers. As long as a man is engaged in the pursuit of any of those selfish ends, on which the framework of society is founded, such as the thirst of popularity, the wish for preferment and worldly honour, and every other species of ambition; or the acquirement of wealth, the increase of revenue, a more splendid mode of living, or, perhaps, only a more genteel style of housekeeping, as long as to any of these things a man's heart is subservient, he has his share of guilt in the national depravation. Is the corruption of the lower orders any more than a consequence of the general tendency, every one to get as much, and to live as well, as he can; manifested in them according to the limitation of their means, and the grossness of their education, in the meanest as well as in the most brutal manner? The vice is not in the thing which we seek, but in our seeking after the things of the world, and the things of the flesh. The poor man can only aspire to gain and sensual enjoyment; the wealthy has a wider field thrown open to him; but the spirit, in which both feel and act, is the same—the wealthy may call the objects of his exertions more elevated, but this only proves, that he is the greater hypocrite. It is in the nature of things, that those in a lower station should look up to those who fill a higher place, at least in the estimation of men, and, therefore, if the tonegivers of society set up self-gratification as the end and object of life, it is but natural that their humbler neighbours should follow their word and example, in such measure and manner, as is possible in their circumstances. It is on this ground, that I despair of seeing any improvement take place in the character of the lower classes, as long as the principles of the present system are upheld; unless, indeed, a more adequate provision were made for the education of their children.

Such a provision would, in the present state of things, require the parents to be as much as possible excluded

from co-operation in the education of their children; and in general the latter to be placed altogether out of the reach of those unfavourable and demoralizing circumstances, by which they are now surrounded. Thus, for instance, one of the great impediments to a better organization of charity schools, is the constant change of residence of the parents, by which every such school is made subject to a great fluctuation, and the child, by the interruptions of his instruction, and the changes of masters and schoolfellows, perpetually thrown back and discouraged. A society has been formed for the purpose of civilizing the gipsies, by inducing them to give up their wandering habits, and to attach themselves to fixed abodes. But well as I wish to that society, I should think the last state of the gipsies far worse than the first, if they were to be reduced to the condition of most of our poor, who cannot be said to have as much of a home, as a gipsy family. The gipsy, it is true, never takes any but a temporary abode; but is the residence of our poor in their miserable tenements less temporary? And is not the forest in which the former settles for a time, with the wide heavens for his roof, a dwelling place far preferable, as regards comfort, health and morality, to those dens, inclosed by brick walls, and surrounded by a smoky, filthy atmosphere, in which the latter settle for no longer period? Besides, when the gipsy changes his place of encampment, his cart, and all he has, goes with him; he has in fact a home, but a home which travels about with him; there is no landlord to distress him for rent, nor a parish officer to strip him of his bed, and his children's clothing, for church-rates, for water-rates, for watching, and lighting; he is not obliged to make his escape in the night, leaving behind him the few scanty articles of furniture which he possesses, or the tools with which he works; he may leave, whenever he pleases, without notice, and without obstruction, in open daylight, and take along with him all that he ever had an ambition to call his. Not so our

poor. The miserable accommodation which they have, in what we call fixed abodes—most improperly so, because, although the houses remain always on the same spot, their inhabitants are vagrants—render their small property liable to the constant attacks of landlords and bailiffs, tax-gatherers, and parish collectors, and the little they can exempt from this despotism, is in constant circulation between themselves and the pawnbrokers; so that if we restrict the ideas of a home, or of possession to the smallest extent possible, viz. to the coat which a man has on his back, our poor cannot be said to be owners or inhabitants even of that, otherwise than in a most temporary way. What, then, must we expect to be the notions, feelings, and habits of children growing up under such circumstances!

Again: if we consider, what is in other respects the influence exercised over children out of school-hours, it is evident that the work of their education can make no great progress, as long as they remain exposed to it. If the parents are industrious, their time and attention is so entirely swallowed up by the pursuits of business, that they must abandon their children to such company as they meet with in the streets; and what that is, we all know. If, on the contrary, the parents are idle and vicious, the case is still worse. Hence, even if our school instruction were all that can be desired, the task would almost seem to be a hopeless one; and how much less, then, is success to be anticipated, when the school instruction itself is all that is undesirable! Take any of the commandments, which are inculcated in the school:—"Thou shalt not swear; thou shalt not steal; thou shalt not covet; thou shalt not be angry with thy brother; thou shalt not return evil for evil;" is it to be expected, that the spelling over those words, and the repeating of them by rote in one hour of the day, will have the effect of preventing the child from doing any of those things, whilst all the rest of the day he is directly tempted to do them, not by a dead letter,

but by life; not by words, but by facts, by the examples of his fellows, perhaps of his parents, by all the influences that work upon him, in-doors, and out of doors? If the evil nature in the child is constantly called into action, and, properly, cultivated, what can it avail against this, that words are inculcated in the name of God, but even those, without faith in his indwelling power?

I think, I need not say more, to convince those who are truly earnest in their wish for the national improvement of education, that nothing effectual can be done, as long as the children are left at the mercy of the corrupt morals of their parents, and of their miserable circumstances. The only remedy, then, is the establishment of charity boarding-schools, sufficiently large and numerous to insure education, from the age of one or two to the age of fourteen years, to all those children, whose parents have not the will or the means to co-operate in an efficient manner with the teachers of day-schools, for the proper teaching of their offspring. The project of such establishments may at first sight strike you as something visionary and Utopian; the expense, which they would involve, seems, without further consideration, to put a complete negative upon the hope of ever realizing such a plan.

I confess that I do not, myself, think it possible to raise a fund sufficient, even for the establishment of one such institution, *independent* of the bias of those false and corrupt principles, on which education is generally conducted. But this is owing to that monied pride, which presides over all the charitable institutions of this country; a man who gives a sovereign annually towards their support, claiming on that ground a right to interfere in their management, nay, and considering his guinea a sufficient evidence, that he is a competent judge of the matter. As long as that principle prevails, that, in proportion as a man is possessed of the mammon of this world, in that proportion his voice is influential, and his will decisive, in the regulation of public affairs, so long, I confess it, I do not think it pos-

sible to raise even one institution of the kind I have described; but, let it be remembered, it is not from want of means, but from want of an humble, world-forgetting, and God-seeking spirit. The means are ample enough; even the actual expenses of society would, if properly administered, be sufficient, without any additional sacrifice, to carry the project into effect. I have, in a former lecture, adverted to the different heads of public expenditure, which might, with advantage, be converted to the purposes of education; if to this were added, the whole amount of what is taken out of the pockets of society, by thieves, pickpockets, and house-breakers, by fraudulent dealers, and others, whose existence is a mere tax upon the commonwealth, what an enormous sum would this make! It would be interesting to ascertain its amount, in order to see, what expense society incurs, willingly, or unwillingly, for the maintenance of a bad system, and what resources, therefore, might be relied on, if society were inclined to change the system. It is true, that not all this could be saved in the first year, but an extra expense would cover itself soon enough. What should we say, if a man had a pair of vicious horses, kicking his carriage to pieces every day, so as to cause a constant expense for the mending of the carriage and harness, and occasionally for the medicating of the horses themselves; should not we advise him to get a pair of young horses properly trained, and to employ the vicious horses in some way, in which they could not do any, or at least not so much mischief; considering that the expense for the training of the young horses would soon be re-imbursed, by the saving of so much carriage mending? And if the man answered that he was already at great expense for his horses, and that he did not intend going to any greater expense for horses, that his young horses will grow up without training, and that if they turn out vicious, he shall always have a whip to give them a cut; should we not think that man a fool?

But supposing society to have wisdom enough for in-

curring the expense of training the rising generation, or supposing that some individuals had public spirit enough to try the experiment, at least, as far as their means would permit: the practicability of the plan, for the nation at large, would yet be subject to a difficulty, which I myself must admit to be much greater, than even the opponents of the plan would probably be aware of. The question, namely, arises; where are we to find teachers for such establishments, who will not undertake the office for hire's sake, but from a real interest in the cause itself, in a truly benevolent, and truly Christian spirit? and at the same time, men sufficiently enlightened, respecting the constitution of human nature, and the treatment which it requires, so that their zeal may not be without knowledge? And to this I would add another question: where shall we find managers and committees, entertaining sufficiently moderate notions of their directorial capacities, and of their corporate wisdom, men who would shew a noble confidence in the zeal, the conscience, the experience, and intelligence of an humble schoolmaster, who rather than check him by outward rules and precepts, would in brotherly love encourage him to do the best in his power?

There is reason, indeed, to ask these questions, if we consider the general ignorance, nay, the positive blindness which prevails on the subject of education. Every one agrees, that shoe-making is a trade which must be learned, and that a man who has not had much to do with horses, so far from being able to break in a young horse, will probably spoil one already broken in: every one claims for himself a degree of superiority of judgment in those matters, with which he is daily conversant, and allows the same to others—except on the business of education, on which every man thinks himself sufficiently well informed, and competent to judge for himself, and to which, as a sort of universal quackery, every man turns his hand, who has failed in every other trade. This abuse would be contemptible only, if it was confined to quacks, but when

it is countenanced by respectable bodies of men, it becomes intolerable. Not to mention those parties, of whom nothing but what is dark and ignorant, is ever expected, I have been present lately at the public meeting of the British and Foreign School Society, which, professedly, is the most liberal, and the most enlightened of all the public bodies, engaged in promoting the cause of education—and what did I hear during the course of several hours in a meeting, expressly called for that specific object? What did the report begin and end with? What all May reports begin and end with: self-congratulation on the great success of the institution. What was the main import of the speeches? What all May speeches are pregnant with: strains of mutual flattery, and clever sentences neatly twisted to a point, for the rousing of a clap in the hall. There was but one man, who knew what he spoke about, and spoke about what he knew, and he was the only one, too, who shook his venerable grey locks with disapprobation and disgust, when the balmy oil of flattest flattery was poured out upon him. Concerning the object itself, for which professedly the meeting was assembled, but little was said, and of that little, there was but little to the purpose. Among the great truths which were there revealed with so much bombast, and received with so much applause, one which I noted down among others, as a curiosity, was, that "*attention is the first principle of civilization.*" For the credit of the man who said it, I will suppose, that he really meant nothing when he said it, except that he meant to make a May speech about civilization, for which purpose he thought one sentence as good as another; and that which came first into his mouth, the best of all. For how is it otherwise to be accounted for, that "attention," which is neither a power, nor a life, nor a truth, but a mere habit, should be honoured with the name "principle,"—and that it should be called "the first principle of human civilization," by a man, who must be presumed to know, that there is a living principle, the source of life

everlasting, which is, or at least ought to be, the only principle of civilization among Christians? Another speaker excited the attention and curiosity of the meeting not a little by entering into an account of the progress, which the cause of education had made among the savages of that part of the world, which he had visited as a Christian missionary. But how great was my astonishment, when at the close of his tale it turned out, that the important evidence he had, of the spread of civilization in that quarter, was that he found in a cottage in the midst of the desert, *the spelling, pence, and other lesson tables of the Infant School Society, hanging round the walls!!* Are these the signs, by which we are to discern the progress of Christ's kingdom in the hearts of little children? Is all distinction lost among us, between *the word*, which we print on paper, and *the everlasting Word*, the life-giver of all? This conclusion, indeed, one is sometimes tempted to come to, when hearing declarations such as these, or another made at the same meeting, and, if I recollect right, in the report itself. It was said in defence of the "machinery" of the British System—that mechanical education was not the object in view, but that "*the machinery of the system was the great means of producing moral and spiritual results!!*" Is it possible that any rational men, not to speak of Christians, should seriously believe and assert, that any machinery, whether that of the British System or any other, can ever produce, or serve to produce, moral and spiritual results? Such, however, is the case, and it shows to what a fearful disregard of God's word we have come, in the midst of professions of zeal for its cause. We want to produce moral and spiritual results; but although there is a power expressly pointed out to us by God, as the only source of all that is moral and spiritual, we either deny the universal presence of that power, or disregard it as a matter of minor importance, as a mere object of religious belief, and have recourse to machinery. Let those who advocate such principles, reflect for a moment

on the real nature of God's revelation, on one hand, and of their opinions and proceedings, on the other; let them imagine for a moment our Saviour still dwelling on earth; let them imagine themselves calling upon him in a body, and proposing to him to promote his kingdom in the hearts of little children by the machinery devised by Joseph Lancaster—let them imagine this, and if they have in their minds a living image of the Saviour, if the voice of his spirit be heard in their hearts, let them take the answer which they will there receive.

I will not increase the number of quotations from the transactions of that day, as I have not introduced them from any invidious feelings, either towards the society, or towards any individual concerned on the occasion; but from a conviction, that in these days, in which it is the popular fashion to extol one another's virtues, and to close our eyes upon one another's defects, however much they may militate against Christ and his cause, it is a real charity if a man will take upon himself, to lay bare all the weakness, superficiality, and ignorance, which is displayed every where, and nowhere more than at the May-meetings;* which are for the religious world, I believe, what the Christmas pantomimes are for the other. I have directed my remarks more especially against the British and Foreign School Society, rather than against any other, not because I think worse, but because I think better of it than of others; and, I trust, it will always remain my principle and practice, most severely to censure those, in whose good intentions I have most confidence, and of whose zeal for improvement, and capability of amending their own notions,

* From the same motive the author of these pages wrote, on a similar occasion, some strictures for insertion in a religious periodical, in the editing of which he took, at that time, a part. But his article was suppressed, avowedly for no other reason, but because the committee of the society concerned in the matter, had ordered two hundred copies of that number of the paper, which was to contain the report of their proceedings. This throws light on the manner, in which the suffrages of public opinion are obtained.

I have the greatest hope. "If the salt have lost its savour, wherewith shall it be salted?" I was, I own it, grieved to hear, on that occasion, what I did hear; and still more was I grieved, that I did not hear any thing respecting the true principles, or the real objects of education. All that was said, on this latter point, was a recommendation of the cause to the public, on the ground of the advantages, which society derived from a better education of its members;* a point on which I have sufficiently enlarged, in a former lecture, to pass it over without any farther remark on this occasion. Enough, I trust, has been said here, to show the dearth of real information, there is on the subject, even among those, whose active exertions prove them to be by no means indifferent to it. This will, however, appear in a still more striking light, if we proceed to a review of those systems of education, which are now the order of the day, and which we must consider as the cream of what the public zeal and intelligence can produce in matters of education, seeing that they are every where praised up as the improvements of this enlightened age upon the darkness and silliness of our ancestors. As regards those ancient charities, which, every one takes for granted, are ill conducted, I may for this very reason be brief: nor am I, I confess, very conversant with the details of their systems, my knowledge of them being confined to what I have occasionally picked up. A visit which I once paid with a friend to a large charity school, down in

* On another occasion, when the effect of education upon the diminution of crime was under discussion, I heard a noble lord, who cuts a conspicuous figure in the religious world, and, of course, at the May meetings too, express his decided approbation of the efforts made for the education of the poorer classes of this country, "because, if the actual diminution of crime were a matter of doubt, it was, at least, beyond all question, that the behaviour of those unhappy individuals, upon whom the sentence of the law was carried into effect, was greatly improved; a fact which he would hail as a consequence of the more general spread of religious education!" Who would ever have imagined that one of the objects of Christian education could be, to prepare a man to be hanged with better grace?

the country, was not calculated to give me much information; although I shall never forget the impression made on my mind, by several rows of boys, in blue coats and yellow trowsers, standing, all the time that we were in the room, with their copybooks held up with both hands towards us for inspection, after the manner of soldiers presenting arms, and with faces behind them as dead as sign posts, mechanically bowing by rows as we passed them, in going up and down the room, just as if it was the effect of some machinery, with springs concealed under the floor, over which we walked. I know that I felt, in that room, as if the air was too close for me to breathe in, and this feeling probably prevented me from entering into any conversation, either with the boys, or even with the master himself, whose countenance, full of benevolent monotony, expressed the greatest willingness to answer those questions which, from the physiognomical evidences of his intelligence, no one could be tempted to ask. More information, than from this visit, did I derive from a little boy, of about eleven years old, who is a scholar in an old established charity school in London, and who called one Sunday morning on a visit to his mother, then engaged in my family as a nurse. "Well, my boy," said I, "do you go to school any where?" "Yes, Sir," was his answer, "at such and such a place," naming the school. "How many boys are there in your school?" "Between sixty and seventy." "And how many good ones are there among you?" "Not above a dozen, Sir!" "And what are you? among the good ones, or among the bad ones?" "Oh, *I* am among the good ones, Sir." "And how do you know that you are a good boy, and that all those other boys are bad ones?" "Oh, because they can't read and write, and *I can*." In the course of some further conversation, which I do not recollect verbatim, I ascertained that this extraordinary criterion of moral value was closely connected, in the boy's mind, with the change of places introduced in the school, as it appeared from the boy's

description of the ring in which they stood when reading, by the way of keeping pace with the improvements of the age.

To these improvements it is due that we should now turn our attention, and I hope, we shall be able to take a tolerably complete review of them, by taking up, one after the other, the three leading systems, which divide among themselves the dominion over the rising intelligence of the plebeians of Great Britain, viz. 1. The BELL, *alias* MADRAS, *alias* NATIONAL system, which, if there were lack of names, might also very appropriately be called the *square* system;* 2. The LANCASTERIAN, *alias* BOROUGH-ROAD, *alias* BRITISH system, which, in contra-distinction to the former, might also be termed the *semicircular* system; and, 3. of less name than the two preceding ones, the INFANT system.

As regards the two first named, the *National* and the *British* system, it would appear from these appellations, that they are aiming at the same thing, under different names; at all events, it is a delicate matter to introduce them both at the same time, and, as it were, in a parallel, considering that they have been rivals from the beginning; and that the national system, as the younger of the two, has, to obviate, I suppose, any confusion, which might arise from the striking similarity of their means and methods, always been careful to evince a proper spirit of alienation towards the other. Nevertheless, as my business

* From the squares, drawn with chalk on the floor, to serve as a line of demarcation for the toes of the boys. It is, however, but fair to mention, that, in some of the schools, a very near approach has been made to the circle; still, it is supposed, without any departure from orthodox principles, and without danger of assimilation with nonconformist schools, whose distinctive feature is a semicircle by the wall side. This, and the circumstance that in the latter schools the seats are fixed, whereas they are moveable in the former, will, it is hoped, for ever effectually prevent any improper approximation of the schools patronized by the establishment, to the usages of "schismatics," and the latter will have the great comfort of a visible distinction between their own institutions, and those which are the offspring of "one of the daughters of the mother of abominations."

is not with the *National*, nor the *British* system, nor with the managers or patrons of either, but with the mode of education adopted in their schools, I shall, at the risk of affronting both parties by so doing, take the liberty of associating them together, on those points, on which I cannot discover any difference between them; and mention them separately, only, with reference to such particulars, as I have actually observed them to differ in.

The great matter which I have against them both, and in which I am afraid they are equally guilty, is the desecration of the Holy Scriptures, by making their contents subservient to the instruction in spelling and reading. Whether this be done by giving the Bible itself into the hands of the children as a spelling book, or by hanging scripture extracts round the walls, matters, of course, very little. The blame attaches to the want of a due regard for that book, which contains the records of the revelations of God to man, composed, by their various authors, under the immediate influence and direct inspiration of God's Holy Spirit. On this ground, and on this ground only—setting aside all the deplorable consequences resulting from such a system—I would reprobate, in the strongest terms, the profane practice of those schools, by which that, which was given with a view, to inform us concerning the highest purpose of our whole existence, is degraded into means for the accomplishment of the most trivial purpose under the sun, the mechanical attainment of reading. Is it consistent, I will not say with religious feeling, but merely with common sense and propriety, that that book, which, of all books, requires the deepest thought, and the most perfect collectedness of soul, to be read to any advantage, should, of all other books, be selected for that thoughtless exercise of sounding letters and syllables together; that that book, which, of all others, it is most important for man, that he should learn to love and to esteem, should be made an object of dislike and disgust to him, from his very childhood, by making it the object of laborious and unpleasing

tasks, and associating with it every recollection of what is disagreeable and contemptible? What should we say, if we entered a school room, and we found the children spelling, day by day, and word by word, over the finest passages of Milton, or Shakspeare, extracted, and pasted on lesson boards, for that express purpose? Should we not all cry shame upon such bad taste? But the very men, who would consider this a piece of unpardonable vandalism, sanction, without any hesitation, the practice of using the Bible for that same purpose; and, although they are professors and teachers of Christianity, and, as such, pretend to hold the Scriptures in the highest estimation, yet they thus show, by their own doings, that they have more real veneration for the works of human genius, and more taste for classical beauties, than for the inspiration and the simplicity of the sacred writings. Have they ever considered that the practice sanctioned, nay enforced by them, involves a direct violation of the third commandment, the guilt of which will fall upon them? For I put it to the whole Bench of Bishops, and to every divine in the kingdom, whether the name of the Lord can be taken more in vain, than if it be taken for a spelling or a reading exercise? Let this question be answered; or, if it must be admitted that the Lord's name is thus taken in vain, then let the impious practice be abolished, and let Scripture be used in schools, as elsewhere, for the purposes for which it is given, viz. "for doctrine, for reproof, for correction, for instruction in righteousness."

But the impiety of the practice is not the only ground on which it deserves to be condemned. The consequences which it has, and must have, in days like these, upon the religious state of the population at large, are too serious to be passed over in silence. It may be, that a century or two ago, when the social ties were less loosened and less desecrated than they now are, when the minister was the priest of his congregation, not merely by law, or by contract, but in the feelings of every one, and when the school-master

too was a high priest in his school, and the school itself a tabernacle,—it may be, I say, that, in those times, the practice of making the Bible a reading and spelling book, although not less erroneous in principle, was less corrupt in practice, and its influence consequently less prejudicial. But those times are gone by, when a feeling, which, although I would not recal it, if I could, yet I should be sorry to brand by the appellation superstitious, produced an impression of awe in men, at the sight of their minister, and in boys at the sight of their school-master; those were the old times, and they were good times too—but not perfect times, and this is the reason why they are gone by. We can no more recal them, than we can conjure up, from the bowels of the earth, the spirits of those that are gone before us: we may dig up their bones, we may frame them in silver and gold, we may inculcate the worship of them with infuriated bigotry, but we cannot restore to them that life, which, in their time, commanded the spontaneous offering of veneration from their fellow-creatures. So are the times that are gone by—we can uphold their forms, the dead material in which their living spirit was clothed; we may borrow from the world all its splendour, and all its grandeur, the power of the sword, and the power of eloquence; we may proclaim judgment upon all that refuse to prostrate themselves before those relics of antiquity; but we are unable to infuse into them again that spirit, which called them into existence, and which gave them life, because that spirit is the spirit of a generation, gathered unto their fathers. To blame the resistance, which is made against such relics, or to condemn it, is as unwise and unjust, as it is profane to sneer, or even to smile, at the pious simplicity of former ages. The everlasting spirit of Christ has begotten, in his church visible, many a mortal spirit, as the life of imperfect systems, of forms and establishments too limited, too contracted in their origin, to attain unto his perfect stature. Every such spirit, as long as it dwelt on earth,

was the representative, the image, of his perfect spirit, even as the light of the moon is the reflection of the light of the sun; and, therefore, in its time, it was a proper object of veneration. Every such spirit, however, departed with the age to which it belonged: and as the sun beamed upon a new generation of men, so did the Sun of Righteousness shed its light upon another form of Christianity, to which it thus imparted life, and raised in it another spirit: but not until the spirit of a generation attain unto the fulness and the perfect stature of the everlasting source of all life, will the spirit of any age survive its age—nor will the forms in which it was clothed, retain their life after its departure. Till then, the wisdom of God will strive with the folly of men, whose resistance, it is to be feared, is increasing, in the same measure as the triumph of the heavenly powers is drawing near. As the dignities that are spiritual, are preparing their triumphant entrance, the dignities that are carnal, raise the shout of rebellion, and gird themselves for the last fatal struggle, in which they will be utterly annihilated.

Blessed are they who, in such periods of crisis, when the ways of the multitude are as slippery ways in the darkness, have light enough to discern the plain path. Blessed are they for themselves, and through them will others be blessed. Blessed are they who harbour in their hearts a feeling of veneration and gratitude for every form in which He, whose name is holy and reverend, ever was worshipped; and yet do not forget, that every form is but a dark glass, troubling the purity of that worship,—a perishable thing, which must pass away, that the perfect and the imperishable may come, even as it is written—no less applicable to the whole church, than to any one of its members,—"it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body," a church visible, a church of forms, sects, and distinctions, "and it is raised a spiritual body;" a church invisible, internal; a

church of spirit, of unity, and of peace. Oh, that men would see and believe the wondrous works which the Lord worketh among the children of men. That they would not stop to cry, "lo, here!" and "lo, there!" but follow onwards, whithersoever his spirit doth lead. But to do this, requires a self-denying spirit, a spirit which has no regard to any thing human or earthly, which cares not for the glory of any man, or of any human institution, but seeketh only the glory of Him, who is above all. Where, then, do we find this self-denying spirit, where this disregard for carnal distinctions, and carnal things, and, on the contrary, a holy zeal for spiritual distinctions, and spiritual things? Alas! there is nothing but envy and strife, nothing but opposition, separation, and alienation, under a show of charity, which, in truth, is nothing but compromise for the eye-service of man. It is not by the language which men hold towards each other, there, where they *must* tolerate each other, that we are to measure their toleration; but by the exertions which they make, when left to their own course, either to establish their own, and to propagate their own, or to enlarge it, and render it more universal. How does *this* matter stand with us? Are those congratulations on an enlightened spirit, on mutual charity and good feeling, which we hear so often repeated, the faithful expression of what animates men in their general behaviour; or are they mere phrases, used as customary compliments on certain occasions—in the same manner as we say, "your obedient and humble servant?" There is no department of life, in which the real truth will be more clearly manifested, than in education. See what are their doings there. Are the efforts of the leading men, in the organization of schools, and especially in the regulation of religious instruction, calculated to annihilate, or, at least, to diminish, those outward distinctions among Christians, which they wear as badges of a carnal spirit? Are there any attempts to forget, in the field of education, their sects and parties, and the interests of

them; to unite, as fellow-labourers of the same Lord, in the same work, to give to the rising generation a religion, which shall be neither Church of Englandism nor dissenterism of any kind, but a purer, more perfect, more Christian faith than any of them?

To this question I need not return an answer;—the facts speak for themselves. What is the reason that the Church Catechism is an essential part of religious instruction in all the "*national*" schools, but because in these schools, the name of which affects to set aside the very existence of any other party, the children are to know nothing of Christianity, except what part of it the Church of England has found proper to recognize, and finds proper to teach? Will any, the most zealous churchman, stand forward and say, that the Catechism contains all the chief doctrines, all the leading features of Christianity, or that it gives of any of them a more complete, a more clear, a more perfect, or even a more intelligible view than Scripture itself? Is not the Catechism the work of man, handed down from man to man, and does it not, therefore, come fully under the meaning of the declarations, which our Lord so repeatedly made against the traditions of men? Will any argue that he referred only to the traditions that existed in his time, not to those that were to come after him? If so, then, to be consistent, we must say, that, when he speaks of unbelievers, of hypocrites, of adulterers, of liars, and breakers of covenant, he alludes only to those of his time, and that it has no reference to us. And, indeed, from the present aspect of the Christian world, it would seem as if this were the received opinion. But if it must be admitted that every word which our Saviour himself spoke, and every word which was spoken by men divinely inspired, is applicable, not only to the moment when, and to the thing concerning which, it was spoken, but to every thing of a similar description, and to every period of time, as sure as the word of the Lord endureth for ever, then, it cannot be denied, that inculcating a human comment

upon, or abstract of, the divine revelation, and setting it up, directly or indirectly, authoritatively, or by the way of recommendation, as a standard of faith, is acting in the face of our Lord's prohibition, not to teach for doctrines the commandments of men,—and is, although it may be unintentionally and unknowingly, making vain the word of God by the traditions of men. It will not avail against this to say, "we do not see the impropriety of teaching a catechism,—it contains nothing that is false, and, if it does no good, it can do no harm." If man was able to understand the nature and consequences of all that he does, he would not require any commandment; but seeing that he is a fallen creature, who, in his darkness and blindness, sinneth to his own hurt, God has laid down positive rules for his conduct, which to obey, is the first duty of every one, that claims the name of a Christian. To act openly, consciously, nay, systematically, in the face of any of those rules, is denying practically, what is theoretically asserted, and thus, to say the very least of it, invalidating the testimony, which we individually bear to the word of truth. Hence, if it were impossible to point out the evils of teaching by a catechism, the practice might yet be condemned, on the simple ground of absolute obedience to the revealed will of God, which prohibits the addition of any human summary or explanation of faith, to the substance of that, which God himself gave through his prophets, and generally through the inspired writers. This jealousy, however, is not very difficult to be explained; a moment's reflection on the nature of divine truth, which is infinite life and spirit, and the nature of human thought, which, until it be *perfectly* restored, is always limited, must convince us, that the former can neither be condensed nor enlarged, neither abridged nor explained, by the latter. What God himself has taken ages to reveal, and volumes to record, it is impertinent for man to sum up in a couple of pages. Have they, who advocate catechisms and creeds, ever

asked themselves the question, "Why was the revelation of God given in so unsystematic a manner?"—a difficulty which is not to be explained by archæological remarks on the manners of past ages—but by the very nature of the thing called system, when contrasted with the idea of divine truth. System is a map, a table, of our knowledge; it is in *words* what a diagram is in *lines*. Hence, it has boundaries on all sides, and is abundantly intersected by lines of distinction and of separation, so much so, that the closeness of the framework, and the number and consequent fineness of the distinctions, constitutes the beauty, and, if there be not contradiction *in adjecto*, the perfection of a system. But divine truth has no boundaries, and no intersections; it is inseparable and infinite, one and universal; the whole is in each part, and each part represents the whole: and, therefore, divine revelation could never be given in the form of a system; nor could it ever be lawful for any man, to draw up, much less to inculcate, a system of divinity. It was a pardonable arrogance in the map-projectors of the last century, to indulge their pencil in the outline of large tracts, under the denomination *terra incognita*; but that maps should be drawn of what is known to be infinite, and, therefore, incapable of being represented by any outline, is an unpardonable piece of presumption. It may be, and I am far from disputing it, that there are heads, to whom religion appears much clearer, when brought under the form of a system; but that only proves, that they stand in the greatest need of *unsystematic religion*, being in the number of those, who, *by wisdom*, know not God. He who cannot be gained to religion without a system, is lost for it already; and he who gains religion by a system, or as a system, is lost for the spirit of it. This is the true reason, why the books, which contain the revelations of God to man, are the most unsystematic books to be found on the face of the earth;—the degree of education of the inspired writers, has nothing at all to do with the matter—for it will, I trust, not be

denied, that, had a system been required or desirable, the Holy Spirit might have imparted to them, by a miracle, quite as much, and as good an education, as is to be got at Oxford and Cambridge, or even at the New London University.

If the above remarks be applicable to systems of divinity, generally speaking, they bear with still greater force upon catechisms, which, being mere *synopses of systems*, contain still less of the life, and comparatively more of the letter. Nothing can be more pernicious, than that a person should imagine himself to be in possession of the sum and substance of religion; which, however, in the sense of our schools, is the case with those who have got the catechism by heart. Religion is reduced to a dry catalogue of articles of belief—the interest in it is lost, unless religious conceit, of all conceits the worst, come in as a stimulus; and out of a number that have been so taught, some will turn out hypocritical zealots, the great mass indifferent professors, not a small number infidels, and a few, but a very few, will overcome the disgust in their feelings, and the staleness of intellect with which religious subjects are associated in their minds, and, emerging from the rubbish of words, under which the Spirit has been buried in them, will see the open daylight of the worship of God in Spirit and in Truth. I am convinced, for my own part, not as a matter of hypothesis, but from observation, that the spread of infidelity, observable in our days, among the lower orders, receives much less encouragement from the contemptible exertions of a Taylor or a Carlile, than from the inadequacy, on one hand, and the sectarianism, on the other hand, of the religious instruction, given in the schools for the poor, especially in those belonging to the establishment, the ministers of which stand in need of wisdom, more than any other, if they sincerely purpose to lead their flocks unto Christ. I have already alluded to the fact, that on a veneration, *a priori*, for the gown or the surplice,

nothing is to be built in the present day; to this must be added, the contrast which the abundant and secure provision made for the clergy generally, forms with the distressed and anxious position of most of those whom they teach, not to take thought what they shall eat and drink; and which becomes more striking, the more the difficulty of gaining an honest subsistence increases. This circumstance, together with the conduct of many who are ministers of Christ, from no other reason, but because it is a good trade, and who, exacting the uttermost farthing from the indigent, literally devour widows' houses, affords so much occasion for cavil, even among those who do not contest the principle of making the ministry of the gospel a means of livelihood, that a minister of the establishment is in the most delicate and the most difficult position, that can well be imagined, if he really be conscientious in the discharge of his duties. The only hold he has, is the internal evidence of religion in the heart of the child, the Light who will bear witness to His own word—and his only wisdom is to keep to this good hold, and to shake off all that belongs to his position, as member of an outward establishment, the appearances of which will always be against him and his cause. Besides, it ought to be considered, that it is of little importance, after all, whether a man belong to the Church of England or not, provided he belong to the church of Christ; that, at all events, his joining one denomination of Christians, in preference to another, must depend upon the private judgment of the individual, when he has grown mature, and can weigh the different points at issue between them; and that *one* person, joining the establishment on principle, when come to years of discretion, from a feeling of gratitude for having received in it a Christian education, in truth and in spirit, would be worth thousands of indifferent members, who belong to the establishment, because they happen to have been trained in it, and do not care sufficiently for religion to dissent from it. This is far the worst state, into which

any church can fall—and, unfortunately, it is the state of all the churches in this country, whether established or dissenting—that its membership and profession should become a hereditary habit, handed down from father to son, without any strong interest or feeling for or against. Such a state of staleness always precedes an extensive apostacy, which I fear has already begun among us. There are hundreds and thousands, who daily throw away the Bible, and cast off the fear of God, as a yoke imposed upon them by priestcraft, who would not do so, if, instead of being tormented to disgust with the letter of religion, they were instructed in the spirit of it: and if, instead of being trained to sectarian bondage, by the inculcation of a catechism, they were educated to the freedom of the gospel.

But it is time that I should resume the National Schools. Besides the desecration of the Bible, which they have in common with the British system, and the spiritual bondage of the Catechism, which belongs to them more exclusively, there is another feature in the management of them, which deserves to be condemned, not only on the score of principle, but likewise on account of its tendency to increase the aversion against religion, I mean the servility of manner enforced in those schools. I do not know, who may be pleased, but, I doubt not, that many have, like myself, been shocked, at those stiff rectangular bows, with which you are saluted in National Schools, by boys, in whose faces you can often read, that it would be far more consistent with their feelings to throw stones at you. What can be the meaning of this part of the discipline, I am at a loss to know. I cannot suppose it to be pride, for it must be a low pride, indeed, that could be gratified by such bearish tokens of reverence; nor can I well conceive any one to be so ignorant of human nature, as to expect that a habitual subordination may thus be produced in the mind. It seems to require but little knowledge of physiognomy, to decipher in the faces of such boys the fact, that the lower they are now made to bow, the more stiffly will they hold up

their heads, as soon as they get out of the reach of school discipline; and for those who cannot read that plain superscription, there seems to be another and less equivocal source of information, viz., the daily experience of the insolence of many of the lower orders in their transactions with those, who hold a higher station in society. This insolence, for which the hope of getting money occasionally substitutes a servile civility, appears to increase in an equal ratio with the dependence of the poor on the rich for support. This dependence I have nowhere seen greater and more oppressive than in this land of liberty,—and so, likewise, have I nowhere observed such a general want of respect, such a wanton desire to be offensive, prevailing among the lower classes of society. In how far a servile mode of education is the cause of this state of things, I will not now inquire; but certain it is, that it must have a very strong tendency to produce such an effect, and that if the evil should originate in other causes, so far from proving a remedy, the discipline adopted in the National Schools will only increase it. But, strong as my objections are against this neglect and suppression of every natural good feeling in the boys towards their masters, and the substitution of an artificial mock-respect,—for more it never can amount to,—I must enter a still more decided protest against the connexion of these servile manners with mercenary motives, and of both together with the knowledge of religion, and with the feeling of moral estimation. Of this abomination—for it deserves no other name—I had once a fine, though by no means an extraordinary specimen, on paying a visit to one of the National Schools in London. After I had been in the school for some time, the clergyman of the parish entered, and took his seat. The first class was taken in hand by him, and ordered to read the appointed lessons from the Bible. They did so, after the manner in which it is done in those schools, viz., *without any attention whatever to the subject;* all the boys not engaged in reading aloud at the moment, being closely on the watch for the mistakes,

which the one boy, whose turn it was to read aloud, might fall into, and he, of course, being equally absorbed in the endeavour to keep his eyes and lips from blundering. With this disposition of mind, additionally excited, now and then, by the change of places, and the feelings of envy, pride, or revenge, to which it gave rise, the chapter was read through in rotation; which being done, the clergyman began to question the children. All his questions, however, were such as the children could answer only by reference to the book, without being in any way directed or induced to reflect on the import of what they had read through, and were now talking about. After having asked all the questions, the answers to which were contained in the chapter read, he proceeded to a second course of questioning, which was, to ask the children for parallel passages from other parts of the Bible, according to the marginal references, printed in some editions of the Scriptures. This was his instruction, an instruction in the letter indeed, but without the life! And what did he proceed to next? "The three best boys come here," and, frowning round the circle, he called the names of three boys, who had been most expert in reading or in referring to the chapter before them, or in reciting by heart the chapter and verse of parallel passages. After which the three boys, one after the other, stepped out of their places, and stood before the clergyman, after the usual rectangular bow, with their heads hanging down to the ground, as if they were ashamed of the transaction, and their hands, which had first been raised in a quadrant to the top of their skulls, remaining stretched out in a begging position. With a dignity of manner, worthy of that great occasion, and with an air, expressing a consciousness of the importance of that office, to which the keys of the kingdom are attached, the clergyman then put his hand into his breeches pocket, from which he drew forth—not the keys of the kingdom, indeed,—but three distinct twopences, and handed them to the boys before him, saying: "Here, I give you a two-pence each for having been good

boys." And the boys having then "got their reward," clasping it in their fists, withdrew with the same rectangular bend of the back and quadrant movement of the hand as before. Now I would ask: If these boys had actually done their duty, was it right to direct their attention away from the internal satisfaction of that consciousness, which is the reward appointed by God for the child, to the mean gratification of a boyish vanity, and of a mercenary spirit? Was it right to substitute the applause of men, and the gift of mammon to the delightful feeling of having done right, which, whether acknowledged as such or not, is nothing else, but the voice of the everlasting word in man's conscience? And, if they had not done their duty as well as they could, if, perhaps, they had only done what they might have done half asleep, from the routine of doing it, or if they had been lazy and ill-behaved, the whole morning, but collected themselves during this one half-hour, for the specific purpose of getting the two-pence, what effect must the transaction then have produced upon them? Must they not have found in it a practical evidence of the excellency of the maxim, that he, who is cunning enough, can combine with the indulgence of vicious habits, the honours and advantages of good conduct? What must have been the feelings of some other boys, perhaps less gifted, or more neglected in their education, and who, with ten times greater efforts to gain the prize, were disappointed? And as regards the conscience and judgment of the clergyman himself, who acted this scene, I would ask: Where is his authority for calling these three boys, the best boys? Can he answer for it, that they were not, even during this half hour, considering their feelings and motives, perhaps the three worst boys in the whole number? Does he not intend to produce moral effect by his reward? But how can he expect to do that, unless his judgment be confirmed by the moral feelings of all the boys, those rewarded, as well as those not rewarded? And is there, I will not say a probability,

but a mere possibility, of a judgment, so formed, and so pronounced, being in accordance with the moral feelings of any of them? Is it not rather probable that the boys rewarded by him, are, of all, the most despised and detested, on account of their general character? And does he not suspect, that if there be really a noble-minded and noble-hearted boy in the school, he will ten thousand times rather be ranked with the bad boys, than earn a reward so obtained and so distributed? And, lastly, by virtue of his own office, I would ask him: *Is he ordained to teach, that the knowledge of God, and the practice of virtue, are to be sought for Mammon's sake?*

I should be sorry to impeach the intentions of any one, particularly on this subject; knowing, as I do, that those of the clergy, who take the most active part in the fostering of this plan of education, are generally the most pious, the most conscientious and exemplary members of the establishment; and that they do these things, from ignorance and want of reflexion, having been brought up themselves in similar prejudices and false principles; and having, perhaps, never been led to sift the matter thoroughly. Of the men, therefore, and of their intentions, I repeat it, I should be sorry to speak evil, or to be understood to do so; but of the practice itself, I must say, that it is *execrable;* inasmuch as, under the pretence of promoting the kingdom of Christ, it has a direct tendency to promote that of the Devil, and to bring about a state of feeling in Christendom, to which the words of the prophet may well be applied: "Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. *Therefore hell hath enlarged herself, and opened her mouth without measure:* and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

So much for the cultivation of religion and moral feeling in national schools; for although many more defects might

be enumerated, yet the instances which have been adduced, are sufficient to form a correct estimate of the spirit which pervades the whole. It remains to be seen what those schools do for the intelligence of the country. The specimens already given speak, in some degree, for the character of the instruction, inasmuch as they shew that the chief object is the getting by rote of certain prescribed tasks, the mechanical performance of which is deemed satisfactory evidence of the children's progress. This receives an additional confirmation from the fact, that the very same boys whose examination by the clergyman of the parish I have described, could not, upon being asked by a friend of mine, "What they required for answering his questions?" find out any thing else but their Bibles; as this was declared not to be sufficient, they began to talk (profanely enough!) of grace, and the holy spirit; but it was with great difficulty that they discovered their mouths, and at length also their minds, to be engaged in the transaction. And these same boys quoted, with great rapidity, strings of references to the profoundest doctrines of divinity. *Sapienti sat!*

But what affords the most convincing evidence on this subject, and what I wish, therefore, all those that are interested in it, to witness themselves, if they have the opportunity, is the yearly public examination of the central school at Baldwin's Gardens. I have been present on one of those occasions, and what I then witnessed, far exceeded all my conceptions of manufacture-teaching. What struck my mind most forcibly in the whole display, was a sort of co-operative plan in the solution of an arithmetical question. This was done, like all the rest, in rotation, the first boy beginning, for instance, 6 times 3 are 18; *second boy:* put 8 and carry 1; *third boy:* 6 times 2 are 12; *fourth boy:* 12 and 1 are 13; *fifth boy:* put 3 and carry 1; *sixth boy:* 6 times 7 are 42; *seventh boy:* 42 and 1 are 43; *eighth boy:* put 3 and carry 4: and so all round and round, again and again, till the whole of it was gone through. Now, although un-

questionably all the children could, with a moderate degree of attention, get the ciphers correctly on their slates, it is evident that, with all this, there might, perhaps, not have been more than two in the whole number, who could have solved the same problem for themselves. But what is far more important is, that such a plan of instruction is the direct way of preventing them from ever thinking about what they are doing, and thus cutting off every chance of their understanding it. With their memory-knowledge of the multiplication, addition, and other tables, they are put into this machinery, which, like the wheel of a treadmill, although put in motion by the joint exertions of those in it, overpowers the individual, and forces him to go on at any rate, whether he be disposed to do so or not. Not to mention the absolute ignorance in which the children in those schools always remain concerning *number*, their attention being only directed to *ciphers*, I question whether the above plan is calculated to make even good cipherers. For if there be no knowledge of numbers, there should be some understanding, at least as far as it can be had without the other, of the ciphering system, that the pupil may not be the blind instrument of rules, blindly learned by rote. Nevertheless the solution of the question, as I have described it to you, gave general satisfaction to a number of the bishops, and a large public, assembled on the occasion; and so did the reading of a long list of alms—or reward—givings, at the end of the examination, decreeing to one girl an apron, to another girl a pair of shoes, to such a boy half a crown, to such another boy a pair of trowsers, &c.; that both the givers and receivers might be seen and known of men! The observations I made at that examination, I found confirmed by private visits to the schools; and, among the rest, to one which I may, with the more propriety, instance in support of the charges I have brought against the system, as I can, from personal acquaintance, bear the highest testimony to the zeal, as well as the generally enlightened views of the clergyman,

who presides over it, and in whose company I visited it. I asked the children to read the parable of the Prodigal Son, and among other questions which I put to them, was this: "What is meant by riotous living?" "Dissipated living." "And what does dissipated living mean?" "Wasteful living." "And what is the meaning of wasteful living?" To this question, as their collection of synonymes was exhausted, I received no answer, and therefore, to get upon intelligible ground, I asked them what things were necessary for subsistence, and what not; when some of the girls contended that beer, and cheese, and cakes, and patties, were indispensably necessary for life. And as in this case, so I found it invariably, whenever and wherever I travelled out of the road of those questions, which have for their object to direct the children's attention to mere words; on the most common subjects I found their ideas unclear and confused, and the same children, who would use the most correct language as long as they remained in the track of what they were just then reading, or what they had learned by rote, were unable to express themselves even with tolerable correctness on other matters; a clear proof, that their apparent knowledge was a mere word-knowledge, in the acquisition or advantages of which the mind had no share. Thus, on another visit, the boys were exhibiting their slates, on which they had written various words. I stopped one among the rest, who had the word "*disadvantageous*." "What does that word mean, my boy?" "I don't know." "You know, perhaps, what *disadvantage* means?" "No." "Do you know, what *advantageous* means?" "No." Or, have you ever heard the word *advantage*, what does that mean?" "I don't know." "Well, but suppose you lost your jacket, would that be an advantage or a disadvantage to you?" "An advantage!" was his answer.

It would be unfair, however, to let it be supposed that facts, such as these, are only to be met with in national schools. On this head the British system is quite as defective. Its method of ciphering, though different in some

of the details, is, on the whole, no less objectionable, as it is, like the other, a mere mechanical application of the mechanical rules of ciphering, mechanically inculcated into the memory. And, as regards the preposterous exercise of learning to read and to write words, selected merely from a regard to the number of their syllables, by which the children are so stupified, that they lose the habit of thinking altogether, and do not care about the meaning even of that which they might understand, I recollect a fact which far outdoes the boy, who thought it an advantage for him to lose his jacket. It was at a Lancasterian school, and one which has the name of being among the best conducted; so at least I was told by my friend, who went with me, and who is one of the managers. When we entered the room, we found the boys engaged in writing words of different lengths, according to the order of their seats; I passed by those, in which such words as "approximation, superintendency," and the like, caught my eye, and, looking over the sentences which some of the more advanced boys were writing, I found one who had copied, about half a dozen times, the words: "Live in love." "What are you writing here?" I asked. "Live in love." "And what does that mean?" "I don't know!" "You don't know! But don't you know what '*love*' means?" "No!" "Or do you know what '*live*' means?" "No!" "What must you do to live in love?" "I don't know!" "Do you know what you must not do, to live in love!" "No, I don't!" "Well, but you should know something about what '*Live in love*' means. Does it mean that you are to fight with the other boys?" "I can't tell!" "Well," said I, turning to my friend, "what do you say to this?" Upon which the schoolmaster, observing somewhat of the scope of our conversation, came up to us, and said: "I dare say, you might ask such questions all over the school, without getting a better answer; they none of them know what they are writing."

Is there any rational man, who will pretend, that this is a proper way of cultivating children's minds, even if it were for no higher purpose than the business of this life? And where is the Christian, who must not deplore, that hundreds and thousands of souls, who are to undergo the most powerful operations, to be fitted for the kingdom of heaven, should be condemned to such systematic barrenness and indifference, in those years in which our mental and moral habits are formed, generally for life? And yet glad should I be, if there was no worse feature in the British system, than the want of intelligence in the mode of imparting instruction,—if its only fault was, that it does not sufficiently enliven and call into action, the energies of the mind. There is a far heavier charge to be made against it, the charge that it enlists those energies, as far as it does cultivate them, in the service of evil. It is not so much by what is taught in a school, both in matters of general knowledge, and especially on the subject of our moral duties, that I would judge of its value, as by the leading motives which are called into action in the pupils, and upon which the whole life of the school is founded. It is on this ground, that the spirit of a school, or of a system, is to be tried—it is on this ground, that I have expressed my decided disapprobation of the servile and reward-seeking spirit, which is planted in national schools; and it is on this ground, that I feel myself called upon, to reprobate the whole system of discipline, foundation and all, which forms the soul of the Borough Road system, and for a detailed knowledge of which I would refer to the "Manual of the System of Teaching Reading, Writing, and Arithmetic, in the Elementary Schools of the British and Foreign School Society," pp. 60-65, under the heads, "*Emulation and* "*Rewards*," and "*Punishments*." It is there stated, that, "to some boys, *the pleasure of excelling* their com- "peers, and of obtaining the approbation of their master, "is sufficient incitement;" but that, "*to promote a more* "*general emulation, every boy is rewarded, who distin-*

"*guishes himself* in performing his lesson, or by his atten-
"tion and orderly conduct in the school." Thus, then, it seems, the broad basis on which even the rewards rest, is *emulation*, a feeling expressly condemned in Scripture as "a work of the flesh." The British system does not recognize the primitive impulse of a divine agency in us, towards all that is good and lovely; it does not recognize the existence of a source of pure motives, from which alone good can spring, and without which there can be no real performance of duty, no truly good conduct. In the supposed absence of, or, at all events, the entire want of faith in, a source of pure and disinterested motives, the British system has recourse to the wish of excelling or outdoing one another. To render this feeling, in itself bad enough, if possible, still more corrupt, there are badges appended to the boys, for the express purpose of singling them out, either as boys of merit, or as offenders, (see p. 11 of the same publication,) thus encouraging, in the most open and direct manner, that pride of righteousness, which our Lord so powerfully illustrated in the parable of the Pharisee and the Publican. As far, then, as this goes, the British system is decidely guilty of insuring both, application and good conduct, by an appeal to a corrupt motive, in fact to the devil, or what is of the devil, in the child. But, strange to tell, they who have no faith at all in the effectual operation of a good and holy power, to bring the child to a performance of his duty, seem not even to have much faith in that wicked power, to whose workings in the human heart they have recourse, as the great vehicle of making the children obedient, if not to the claims of Christ, at least to those of the Lancasterian system. They are fearful lest Beelzebub, of himself, might not be efficient enough, and so they call in Mammon to his assistance; or what else does it mean, when it is said that, "*to promote a more general emulation, every boy is rewarded, who distinguishes himself.*" But it is worth while to examine in detail the operations of this system, in which two

evil spirits are so ingeniously yoked together in the service of man. "Tickets of nominal value are given to deserving boys *each school time*, which are called in at the end of *every three months*, and rewards are paid to the holders in exchange. These tickets are valued at the rate of eight for one penny." It is not a mere prospect of reward, by which the pupils are encouraged; a prize stuck up at the end of a long career, which they must run through to attain it:—no, a reward is immediately bestowed upon every performance of duty, the very same morning or afternoon. A distant prospect, it is apprehended, might not act powerfully enough; thus the children are accustomed to "love a reward upon every cornfloor," and in whatsoever they do, instead of doing it, according to the apostle's injunction, for the glory of God, to "love gifts, and follow after rewards." So effectual is the operation of this admirable principle, that the fact has actually occurred in a Lancasterian School that, upon the mistress proposing a task of rather a novel description, the girls asked her, whether they should have tickets for doing it, openly declaring, that if there was no reward attached to it, they would *not* do it. "*Point d'argent, point de Suisse.*" The daily getting of a reward, for every thing that is called "deserving," by the British system, is, however, not sufficient, properly to cultivate an hireling spirit. To complete this part of its education, the system gives proper encouragement to a *calculating spirit*; first of all by the conversion of the *reward tickets* into substantial rewards every three months, and, secondly, by a popish sort of indulgence-trade, which the children are permitted to carry on with them before their conversion into real property, and by which those reward tickets come fully under the denomination of the "*Mammon of unrighteousness.*" Under the head "Punishments," we are informed that at the close of each school time, "the bad boys are classed into divisions, corresponding with the number of their offences, and are required to *pay one ticket for each offence; those who do so, are dismissed*, and

those who have no tickets, are confined a quarter of an hour for every offence reported against them." And lest any doubt should remain on the subject, it is farther stated that, "*in all cases, the parties may be excused from confinement, if they are in possession of reward tickets, by forfeiting them*, at the rate of one ticket for every quarter of an hour's detention." Not enough that the child is taught to do his duty, not from conscientious feeling of obligation, but for reward's sake; he is also taught, and that in the most effectual manner, viz., by practice, that past good conduct amounts to a license for the commission of sin. This may not be the intention of the framers of those ill-contrived regulations, but it is the necessary effect of them. How easy is it, for instance, for a clever boy, to gain reward tickets, to a considerable amount, by attention to reading, spelling, and arithmetic, all of which, he may, if he prefer present indulgence to future gratification, convert into as many tickets of license for the perpetration of such offences, as are particularly to his taste. I call upon those that are candid, among the advocates of the British system, to deny, if they can, on the score of principle, that, from such causes, such effects must follow, or, on the ground of practical experience, that such effects are actually taking place. And if they have not been observed as frequently, as might be anticipated, is there not reason to suppose, that this may partly be owing to the want of close contact, on the part of the master, with every individual child, an evil which is the necessary consequence of the much extolled machinery of the British system, and which, on more than one ground, calls loudly for a remedy? Be that as it may, the effect of the remission of punishment, for the forfeiture of rewards, is obvious enough, and the fact has been admitted to me, by some, who have had opportunities, more than myself, of watching the practical effects of the system. But, even without such an admission, it would be evident, from the combination of all the influences enumerated, that the British system must

beget a set of hirelings, who, for hire's sake, do the good, and, for hire's sake, abstain from evil. But, as if there had been an anxiety to collect, on the score of motives, all that is unscriptural, and to put it into practice in those schools, the conversion of the reward tickets into actual rewards, at the expiration of each three months, is celebrated in the following manner. "When all the boys "have received the prizes, they are conducted *round the* "*school-room*, by the general monitors, who *proclaim*, "that *they have obtained their prizes, for good behaviour*, "*regular attendance, and improvement in learning*: "After walking *two or three times round the school*, they "are permitted to go home." Is not this, in plain language, sounding a trumpet before the boys?

Now, I would ask my Christian friends—for so, I know, some of the managers and supporters of the British system will permit me to call them, in spite of what I have said against that system—I would ask them, as Christians, whether they can justify any of these practices individually; the setting aside of genuine moral feeling; the stimulus of appearing greater and better, one than the other; the seeking a reward for every performance of duty; the exemption from punishment through rewards before gained; the calculation of the total amount of these rewards within a given period; and, lastly, the going round "the corners" of the school, with the monitors as trumpeters before them? Are any of these practices consistent with the principles of Christianity? Is there even *one* among them, which is not directly reprobated by our Lord, in express terms, or else opposed to the whole tenor of revelation? And if they are to be condemned individually, how much more, when taken together as a system! With such a view of the case before us, it is by no means gratifying to hear, from the report of the society, that the system is making rapid progress in this kingdom, as well as abroad: it is to be wished rather, that it might fail everywhere. It will not avail to say, that order must be enforced in schools, before anv thing else can be done; that

these are merely the means of insuring that order, which could not otherwise be obtained, and that it is intended to superadd the moral and religious education, to which, it is admitted, those means have not an immediate tendency. In a temple devoted to the undefiled worship of the living God, it will not do to have the devil as door-keeper; and so it is incongruous, that, in a school, which aims at moral and religious cultivation, order should be obtained by immoral and irreligious means. Another plea, and a very common one, is, that it is impossible, always to do things in the very best way, and that it is better to do something, though it be not the most perfect thing that might be done, than to do nothing at all. This fallacy, by which so much evil is upheld in the world, to be exposed in all its perversity, requires only to be translated into plain speech. Seeing that we cannot serve God perfectly, let us serve the devil a little! Who would dare to assert such a principle? And yet this is the principle, upon which men always take their stand, when bad practices are exposed, when improvements are proposed to them. I know that it is impossible for man, to act up to the full standard of right principles, but is he, therefore, to abandon those right principles altogether, and to act *systematically* upon bad principles? I grant that the latter may be more gratifying to his vanity, as he can, in this case, carry through his *system*; whereas, in the other case, he has the constant humiliation of finding his principles better than himself. Let those who hate the idea of pure principles in education, who get rid of them, by saying, "it sounds all very well in theory, but it is bad in practice,"—let them search their hearts thoroughly, whether there be not some such hidden feeling of pride at the bottom of their reluctance, to adopt, as a rule, for practical purposes, what they cannot but approve of, as a matter of doctrine. To acknowledge right principles, when they are opposed to our practice, or to our habitual feelings, or long received and long professed opinions, requires a great self-denial.

But it is this very self-denial, which God requires at our hands, as a sacrifice of our hearts to him, and therefore why should we refuse it? Or, if we profess our readiness to bring this sacrifice, concerning some matters, why should we refuse it in others? And why, especially in one which involves the moral and spiritual welfare of so many of our fellow creatures, and, consequently, for ourselves, an immense weight of responsibility?

No! let it no longer be said, because we are afraid of encountering great obstacles and difficulties, in ourselves and in others, in the endeavour to direct children by pure and Christian motives, that, therefore, we give up the principle of purity of heart altogether, and content ourselves to rule over them by spurious, by anti-christian motives! Let not such profanation be committed by those, who are anxious to bear a pure testimony to the Christian's faith, to its internal power, to its spirituality. Solemnly, because in the name of Christ, do I call upon all those among the managers and supporters of the British system, whose object is not, education in the spirit and for the purposes of this world, but education in the spirit and for the purposes of Christ, to exert all their influence for a fundamental reform of the system, that their society, which is, at present, I say it unhesitatingly, a great engine of evil, may be turned into as great an engine of good.

But it is time that I should bring this subject to a close, by briefly adverting to the *Infant system*, as the last of the three "improved systems," of recent origin, introduced with a view to the better education of the poorer classes of this country. Whence that system came, is a question enveloped in considerable mystery; for, if common report be correct, it would seem as if the child had degenerated, and its real fathers would not avow it any longer. However that may be, it is certain that the original design of the Infant system has been entirely perverted; and that, as a natural consequence of this, the system itself has undergone considerable alterations. The

first idea, if I am correctly informed, was to collect those children, who were below the grasp of the other systems, and to endeavour, at the very tenderest age, to awaken them to a life of love and intelligence. Positive instruction was not made an object of, but merely considered as a means for the attainment of that higher object, the development of the soul in the true life. With this view, the first Infant Schools were founded, and it seemed as if, from the mouths of babes, the public would receive evidence, to convince them of the errors of long cherished prejudices. But, as it is written, "Though thou shouldest bray a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him," so did it prove to be the case with the prejudices of the public. Infant Schools, indeed, became the fashion; for there was a something in them to win the feelings, which has since very much worn off, but which, then, was in all its freshness, and made converts by hundreds. But the consequence of this was, not that the public adopted the principles of the new system, but that they grafted in upon it their old prejudices, their sectarian sympathies and antipathies, and all their paltry party feelings and interests. Originally, the Infant Schools were calculated to show, what could be done by appealing to a principle of love in the child, which would subdue the wrath of its nature, and to a principle of truth, which would enlighten its darkness; and thereby eventually to subvert those systems in which, as we have seen, the evil tendencies of our nature are made the levers of education. This was no sooner discovered, than a stir was made, for the purpose of suppressing the rising opposition in its very germ. A society was formed, which, under the pretence of advocating the Infant system, succeeded in gradually commuting it into the very reverse of what it was originally meant to be, and which, after having accomplished so praiseworthy an object, has at length absconded, by a sort of mystification, in a stationer's shop. But although the agents have vanished, the baneful effects of their labours

have remained. The Infant Schools are now no more than preparatory for the Lancasterian and the National Schools, especially the latter, which had most to dread from the rising system, and whose influence, therefore, was most powerfully exerted in defeating its success. The machinery of those two systems has found its way into the Infant Schools, and has made them, with rare exceptions, mere miniature pictures of the others. You see the little monitors spelling, with their classes, over the A, B, C, and a variety of lesson tables without sense and meaning; you hear them say, by rote, the multiplication table, the pence table, and so on. The same things are repeated over and over again, so that a parrot, hung up for some time in one of those schools, would unquestionably make as good an Infant School Mistress as any. There is hardly one of the means introduced at the beginning, which has not been turned to a bad purpose. Thus, for instance, among other things, sets of geometrical figures and bodies, cut out of wood, were used, for the purpose of questioning the children respecting the number and proportion of their angles, sides, &c; but instead of making them the means of intellectual exercises, in which the children would be led every day to make new discoveries, and to think for themselves, those figures are now pulled out, chiefly in the presence of visitors, and then the whole school bawls out together, "This is a pentagon—this is a hexagon—this is an octagon, and so on." One of the most pleasing features of the Infant system, in its origin, was the social feeling, the cordiality, and cheerfulness of the little company, which was greatly promoted by some short and easy tunes, to which occasionally some infantine words were sung. The effect which this had, in soothing the irritation of some, moderating the violence of others, and arousing the dull ones into life, was truly wonderful; but no sooner was the discovery made, that there was, so early in life, a way to man's heart and mind by singing, than the machinists of education availed themselves of this fact, for the

purpose of conveying to the memory some of their dead stock, which would not otherwise have found its way there so easily; and, presently, the multiplication, and other ciphering tables, the pence table, avoirdupois weight, and more of the like kind, were set to music, and occasionally better fitted for the infantine taste, at least so it was supposed, by the addition of the most silly rhymes. What intellectual or moral effect, I should like to know, can be anticipated from a child learning such a verse as this :—

"Forty pence are three and four pence,
A pretty sum, or I'm mistaken;
Fifty pence are four and two pence,
Which will buy five pounds of bacon;"

Or, still more vulgar, in the song about the cow :—

"And when she's dead, her flesh is good,
For *beef* is our true English food;
But though 'twill make us brave and strong,
To eat too much, we know, is wrong."

In one Infant School, I have known the children to be made to laugh, or to cry, or to look happy, or unhappy, or kind, or angry, at the master's command; in another school, in which the picture of a farm-yard was hung up on the wall, the master assured me that he was expressly enjoined by his committee, to ask the children for Scripture references to every object represented in that picture. Thus, when he pointed to a cow, the children were to quote him chapter and verse of those passages in Scripture, in which a cow was mentioned; the same with the sheaves, the clouds, and whatever else the picture contained; this was considered, by the committee, as an excellent method of *connecting* religious instruction with all other subjects. To enumerate all the nonsense that has been practised, and is still practised, in this manner, would be an endless task; but what has most effectually contributed to the ruin of the Infant system is the manner of propagating it. The re-

nown of the system penetrates into some country place, or into some district of a large town, and some persons take it into their heads, upon hearing what excellent things the Infant Schools are, that they too will have an Infant School. They then go in search of a place, and find out some old barn, or coach-house, which, with a few alterations, can be turned into a school-room. So far all is right; for it is better that a good school should be in a wretched place, than, as we so often see it before our eyes in the metropolis, that a wretched school should be in a splendid place. But the great difficulty arises in the choice of the future master or mistress. Each of the originators and patrons of the proposed institution, has some client in view, whom he has nominated in his heart. A poor fellow, a tailor, a shoe-maker, or a fiddler by trade, who is not prosperous in the exercise of his calling, has the suffrage of the most active member of the committee; or an old dame, whose school would suffer by the opposition of the new system, is patronized by some charitable ladies; or the richest contributor has an old servant, whom she wants to put into a snug place; a struggle arises between these contending interests, the result of which is, that the client of the most influential party is selected for the situation, although, perhaps, the most unfit of all the candidates. The next question then is, how the new master or mistress is to learn the system, of which they must be presumed to be entirely ignorant. Some friend, perhaps, advises the committee to send the teacher to London, or some other place, for three months, and have him regularly trained under a good Infant School master. In vain! they cannot wait so long, it will protract the business, and the zeal of the good people in the town might get cool in the mean time. The Infant School must be opened in a fortnight or three weeks for the latest, and this is consequently all the time that can be permitted to the newly chosen master for his preparation. The question of time being settled, another arises: to what

place is he to be sent? The expense of sending him up to London, or to some other place of note, is found too great, particularly for so short a time, and it seems, therefore, better that he should be sent the least distance possible, to the nearest Infant School, to "catch" the system. But suppose even he come to London, or to Exeter, or Bristol, to one of the best schools that are, what can he learn in so short a time? What strikes him chiefly, is the singing of the tables, the distribution in classes, the marching round the room, the clapping of hands, and all the other machinery. This he catches as well as he can, and back he goes, and opens his school, and his chief endeavour is to follow the system which he has caught, as closely as he can. And what can be expected after this? What else, but that the Infant School should become a treadmill for the minds of the poor children!

Such has been the history of the Infant system; it has been misapprehended by prejudice and narrow-mindedness, and perverted by bigotry and false zeal, so much so, that those who were its warmest advocates, are tempted to wish that never so much as one Infant School had been established in the country.

I have had a sad picture to lay before you, when speaking of the neglect of education, and of the numbers of children who are left without any instruction at all; but no less sad is the picture of the present state of our Charity Schools. All the evils under which society at large labours, are, as it were, concentrated upon this point,—as if to destroy the very vitals of the nation. The universal motive is money-getting; the means are all devised upon the analogy of large manufactures, carried on by mechanical power; and, to make the measure of evil full, the cloak of it all is a dead profession of the gospel. The principle of mammon is recognized as the life of education; the existence of mental and moral powers is set aside; and the spirit of religion is supplanted by the letter. Such is the

general character of the education which is imparted to the poorer classes of this country, whatever may be the name of the system, under which it is done. I leave you to judge, what must become of the nation!

LECTURE VI.

WHAT ARE THE CHIEF ERRORS COMMITTED IN THE EDUCATION OF THE WEALTHIER CLASSES, AND BY WHAT MEANS CAN THE EDUCATION OF BOTH POOR AND RICH BE MADE TO PRODUCE, IN THE COURSE OF TIME, A MORE HARMONIOUS STATE OF SOCIETY.

THERE is, as we have seen, much narrowmindedness, and much false principle, prevailing in the education of the poor; but I fear that the children of the rich fare no better; that, on the contrary, their education is more perverse in proportion to the greater affluence of means, — means which, as the parents look upon them as *their own*, so they employ them for the accomplishment of *their own purposes*. They consider even the children themselves as their property, and with this inveterate view of their rights, and the little clearness they have on the subject of their duties, it is not at all to be wondered at, that they sin continually against nature, that is to say, against the will of God concerning the child. The vices and prejudices of the wealthier classes are, though outwardly less apparent, yet on that account neither less deeply rooted, nor less

numerous, and, as regards education, they bear upon it with much greater force than is the case with the poor. The poor child is exposed to much bad example, and accustomed to many evil practices and bad feelings, in the company of his parents; but many of them, so far from being sanctioned by the schoolmaster, are, on the contrary, objects of his reproof, whilst the teacher of rich children, from obvious reasons, vies with the father in all the false tastes, the prejudiced notions, the refined vices, of the respectable part of the community. For I beg it to be recollected that, by vice, we are not to understand merely the habitual gratification of some sensual appetite, but, in general, all the habits of self-gratification, mental and moral as well as sensual, by which we are enslaved. And how many are they!

But, many as they are, there is not one of them which is not admitted, nay, called in, purposely, to a large share of influence in education, according to the degree of its prominence in those classes of society to which the children belong. Hence there are not, in the education of the rich, as in that of the poor, a few leading systems; but as many as there are shades of character in different parties, in different ranks, and different avocations, so many are there different systems of education for the children of those who can, by virtue of their purse, command the principles, on which their children are to be brought up. The only schools for the wealthier classes in this country, which are independent of the control of the parents, are those immediately governed by the Establishment, that is to say, the Universities, and Collegiate Schools. Their subalterns, the grammar schools, are already obliged to be obedient to the word of a father, and to gain credit and support by eyeservice to the parents. The same is the case with the few public institutions, founded by various dissenting denominations, either in a body, or by subscription among their members. On the approbation of the public, whose opinion is materially influenced by that of the parents, the

very existence of those schools depends; and it is, therefore, not to be expected of them, that they will make a stand against public prejudices. And as regards, lastly, the common run of day and boarding-schools, it is well known that they are as much, as any shopkeepers, obliged to gratify the tastes, and satisfy the wishes, of their customers; and that, even if some establishments have risen into such popularity, as to render it truly difficult to insure places in them, this enables them no more to resist and combat the prevailing prejudices, than the most fashionable shop in the metropolis has it in its power, to abolish all the fanciful fashions, and to introduce a plain and simple dress. Their high popularity is founded upon the opinion, that by them the public taste will be gratified more than anywhere else; but let it, for a moment, be suspected that there is a design radically to reform that taste, or merely to correct and purify it, and all the popularity will be gone in an instant. Nowhere is there a more extensive application made of the maxim, "*Mundus vult decipi, ergo decipiatur;*" that is to say, in education: The vanity and folly of the parents will be flattered, therefore let us flatter them. And although the weakness of the parents, and the servility of schoolmasters, has been fully explored, and although they heartily despise one another, yet the practical language of a father, when putting his child to school, is still: "I want to be deceived,—I want to be flattered;" and the schoolmaster's answer is no less, "You may rely upon it, it shall be done, in general matters, on the usual terms, and in special matters, at so much extra."

But although there are great differences in the position, in which the various institutions stand to the parents, yet, as regards the children, it is to be feared, that the leading features of their education are much the same everywhere. I say, *the leading features*; there are abuses in one place, which do not exist in another; one is more accessible than the other to the so styled improvements of the age; but

with all this, the ruling principles of society, are the ruling principles in them all; and hence it is that, in spite of the diversity of creeds, of feelings, and of interests, they have their leading features all in common.

Where, for instance, is the school in this country, from which the principle of ambition is banished? From the aristocratic seats of learning, where the fellow-commoner, with the gold laced coat, is publicly acknowledged to be above the law, to which his humbler fellow-student must submit, down to the lowest description of "Classical and Commercial Academies," and "Boarding-schools for Young Gentlemen," the principle of ambition is used as a stimulus for the performance of what is in each place called duty, and is, in numberless exhortations, enlarged upon, as the noblest feeling of the human breast, as the master key to wealth and power, to honour and immortality of name. The head of a college will tell the young duke that, without ambition, no great statesman was ever formed; and so does the commercial schoolmaster tell his boys, that never a man got on in business, who had no ambition in his soul. But whilst they thus all talk of ambition, none of them ever takes it into his head, to ask himself the plain question—which, as Christians, they are bound to ask concerning every thing,—the question, whether it be of God, or of the world. For, if it be of God, it is proper that it should not be desecrated, by being turned into a means for the attainment of success in business, or of political grandeur; and if it be of the world, it is meet that they should teach their pupils to keep themselves unspotted from it. That selfish spirit, however, which presides over our education, only asks what is likely to be conducive to comfort or gratification; and, spurning the idea of having recourse to first principles, it takes ambition as a fact, a phenomenon, of our moral existence, which, as it proves to be a good tool for a variety of purposes, has thereby given satisfactory evidence of its intrinsic value. And shall this evidence be deemed satis-

factory for ever? Shall it never be inquired, whether the feeling which we thus cultivate in our children, as the mainspring of their actions, is, or is not, consistent with the Christian character? Surely it is time, that such an inquiry should be instituted, after we have gone on in Pagan blindness for centuries.

Ambition, when closely examined, seems to me to be nothing else, but an excrescence of emulation: it is the wish to attain an eminence over others; in business, or in politics, behind the counter, or in the pulpit—wherever it be, it is the wish to excel, to be the greatest among many. That this wish is anti-christian, is as clear as that Christianity is a doctrine of humility and of brotherly love; and it only remains for us to examine, what difference there is between this ambition, and the emulation of charity schools. I have remarked before, that the vices by which the wealthier classes are corrupted, are essentially the same as those by which the education of the poor is blasted; the only difference being, that, in the schools for the rich, there is greater scope for the operation of every bad principle. Of the truth of that remark, the present subject affords a striking illustration; for, whilst it is quite plain, that as far as the principle is concerned, namely, the desire of excelling others, ambition and emulation are one and the same thing; it appears, that in the schools for the poor, that bad feeling is confined to the moment when it is excited, or, until the reward is given, and, at all events, never reaches beyond the time of education, or even beyond school hours; whereas the principle of ambition, which is inculcated by word and practice in the schools for the rich, connects the boyish strife for superiority with all the prospects of after life, and throws the value of a whole existence into the balance against humility and charity. It is no light matter to think, that every exertion of a young man has for its motive the exaltation of his own self, that all his thoughts and feelings, all the tendencies of his being, are concentrated upon this one object; that he considers his

instructors, his parents, and all that are concerned in his welfare, merely as the pedestal, on which his own statue is to be erected; that he looks with an eye of envy and suspicion upon his fellow pupils, whose excellency, so far from being to him an object of delight, on the contrary, fills him with apprehension, lest they might increase the difficulties of his struggle, and lessen his chance of success; that he anticipates, with impatience, the moment, when he shall be allowed to sally forth into the world, and to pursue in it the objects of his ambition with all his power; and that, so far from considering himself the servant of Christ, and, for Christ's sake, the servant of all men, he values society, nay, the church of Christ itself, only as a means for the more full gratification of his selfish appetite for vain glory. And if it is deplorable to think, that one young man should have so systematically made himself his own idol, how much more afflicting is the idea, that a whole nation is guilty of this idolatry; and that it is the great object of education, to propagate that spirit from generation to generation! After having been educated in this manner, with a constant reference to their own honour, is it to be wondered at, that our public men speak of the pursuits of ambition in a way, as if they were to be numbered amongst the most lawful and the most praiseworthy exertions; that, so far from being ashamed to harbour such a feeling in their breast, they allege the motives derived from it, in their justification, when their conduct is impeached. And, *vice versâ*, with such a tone prevailing throughout society, is it to be wondered at, that no reform is attempted, nay, even thought of, on this point, in education? But, it shall not remain so for ever. There was a time, when the principles and laws of duelling were held in as general estimation, as the maxims of ambition are now; but a time came, when the true nature of that practice was explored,—when, in the estimation of a large majority, at least, an affair of honour began to be classed together with an attempt at murder; and so, likewise, the

time will arrive, when the service of ambition will be unequivocally condemned, as a service of the devil, as an idolatry of self; and when our age will, on account of its gross violation of the spirit of christianity, in this particular, be termed an irreligious age, even as we bestow the appellation "barbarous" upon those ages, in which the practice of duelling was universally sanctioned.

Another great vice, which prevails throughout the higher classes of society, and which consequently exercises its baneful influence upon their education, is party spirit, that is to say, the bigoted adherence to the notions and feelings, entertained and professed by some party or other. On this subject a great truth has been spoken on a late occasion, which, as it proceeded from a quarter where the nature of bigotry is, no doubt, perfectly understood, carries with it a considerable weight of authority. It was said, with no less correctness than spite, that there is a bigotry of liberality, as well as a bigotry of illiberality. The truth is, that the bigotry consists, not so much in the nature of the opinions which are entertained, as in the slavish spirit with which we adhere to them, not because we are convinced of their truth, but because they happen to be the peculiar principles of that set of men, or of that system of society, to whose support we consider ourselves irrevocably pledged. One of the most invaluable privileges of this country is British freedom, and especially the freedom of opinion; but it is a sad use, or rather abuse, of this freedom, that men should render themselves the slaves of party views. No one will deny that a man addicted to drunkenness has lost his moral freedom, although it cannot be denied, that his abandoning himself to that vice, was an act of his moral freedom; and so, likewise, a man cannot be considered as enjoying and exercising the freedom of opinion, if he pledge himself irrevocably, to advocate and propagate a certain set of opinions, although his pledging himself thus were an act of the most perfect freedom, and though he lived under the freest constitution in the world.

The consequence of this voluntary slavery of opinion is, that gradually the real distinctions between right and wrong, the absolute criteria of truth and error, of morality and immorality, are entirely lost sight of by the mass, and that, instead of the original standard of judgment, which is one of life, planted as the voice of God in the heart of man, a sort of conventional tariff is introduced, which, as it has nothing to do with the true purpose of man's life, so it can only serve to entangle him more effectually in the pursuit of false purposes, and to render him more and more blind to what his real condition requires of him. The question is no longer: Is this or that line of conduct, this or that mode of thinking and feeling, consistent with those principles and laws, which God has laid down for the government of man? is it in itself right or wrong, Christian or unchristian? but: is it generally approved or disapproved of? or, is it consistent with the views of such and such a party, or with the fundamental principles of this or that system? The churchman asks not: Is such a view of the subject, or such a mode of proceeding, accordant with, or agreeable to, the principles laid down by Jesus Christ? His question is and must be: Is it, or is it not, in conformity with the fundamental articles of the Church of England doctrine and discipline? Is it, or is it not, in accordance with the received opinions, the usages, and interests of the Establishment? In vain, that you demonstrate to him, that such or such an opinion or practice is not only consistent with Christian principles, but indispensably required by them, as a practical proof of faith in, and obedience to Christ—if it be opposed to, or even merely an innovation upon, that which is received in the Church, his choice is decided; he cannot embrace it or adopt it, without a violation of his pledged duty to the Establishment, from which to deviate is, according to the prejudiced notions, with which his education has filled him, equivalent to departing altogether from the profession of the Christian faith. And let it not be supposed, that this bondage to the "traditions

of the elders," is confined to the Establishment; it exists with equal strength among other parties, both religious and not religious. To instance, among all the religious denominations, that which pays, in doctrine at least, the greatest deference to internal evidences, and in which the greatest degree of freedom of opinion ought, on this account, to be met with, I mean the Society of Friends: what are the chief considerations which determine the conduct, not of distinguished individuals among them, for they are free among all parties—but of the great mass, both as regards the most important and the most trivial matters? What is the first question that occurs to the mind? Is it an inquiry into the intrinsic merits of the case, independently of all regard for received opinions, merely on the ground of gospel principles, as illustrated in the mind of each individual by the spirit of truth? or is it the mere question of fact: "What is most consistent with the principles and the practice of the Society?" And is not a departure from those principles, or from that practice, even in matters which are professedly mere matters of outward observation, by which the kingdom of heaven cannot come, considered, by the majority, as a departure from pure gospel principles? And what is true, in this respect, of what I take to be the two extremes, in this country, of outward and inward Christianity, is equally applicable to all the intermediate denominations of Christians; they are all observing the traditions of their elders, by which many things are enjoined, which the gospel leaves free, and many things permitted and justified, which are prohibited or reprobated in the gospel—even as it was with the traditions of the elders of the Jewish Church.

It is true, that there is a sort of toleration exercised by different denominations towards each other; Friends, for instance, will, in members of other denominations, excuse that, which they do not tolerate in each other; and so, likewise, is there among Churchmen, at least among the better part of them, a willingness to make allowance for

differences of opinion and of practice, in those which are without the pale of the establishment. This toleration, however, is nothing but, as it were, a truce between belligerent powers, similar to that established, by the law of nations, between the civilized states of the world, which, although in the principle of their constitution rivalling with, and opposed to, each other, nevertheless acknowledge each other to a certain extent, and make to each other such concessions, as the mutual intercourse between them renders absolutely necessary. In the former as in the latter case, the mutual acknowledgment and toleration is not the result of the principle of Christian brotherhood and fellowship, but of the selfish calculation, that the security and prosperity of the interests of each party, require such concessions to be made to the others. They say, in fact, to each other:—"We wish every one of us to "be undisturbed in the pursuit of his own end, by his "own means; and we, therefore, mutually agree not to "interfere with each other, by an endeavour to unite all "in the pursuit of the universal end, by universal means." Such a mutual compact is better—and who is there, that would deny it—than the "holy office," the torture and the faggot; it is better too—although some would call it into question—than penal statutes, civil and political disabilities, on the ground of religious opinions; but though it may be better than any thing we have as yet had, is it on that account all that could be desired, all that, as a Christian nation, we ought to have? Does not the mutual compact, of allowing one another to pursue our several ends, undisturbed by each other, involve a compromise of principle, which is inconsistent with the Christian name? A great outcry has lately been raised, that "the Nation has cast off her God;" that "Christianity has been abandoned for expediency;" and what other phrases of a like high sounding description, a histrionical pulpit oratory has invented, and a host of hollow-brained hearers—*servum imitatorum pecus*—has repeated to disgust. But although

the outrageous nonsense of doctrine, with which those declamations were coupled, and the intolerable conceit of the leading men of that party, renders all that they propound exceedingly unpalatable to the humble and intelligent part of the Christian public, yet it does not seem quite fair, on the other hand, that their opinions should be condemned in a lump, and without examination. Be the men what they may, the charge which they bring is too serious to be slighted. It is certainly a point deserving the most careful examination, and, on this very account, a far less impassioned and prejudiced one, than was instituted by those who bring the charge—whether the principles laid down for the regulation of society are consistent with, or opposed to, the principles of Christ's religion, and of his church. In the simplicity of the gospel, it seems to me, that nothing is easier than to answer the different questions, into which that inquiry resolves itself. If we ask, in the first instance: "*Are the disciples of Christ to take any worldly power "to themselves, or from others, in his name and for his "sake?*" the answer which the gospel returns is:—"*No; "because Christ's Kingdom is not of this world, nor 'ever "will be, until Christ take all the power to himself at his "second coming.*" If we ask, secondly:—"*Are the disci- "ples of Christ to remain indifferent to the religious "belief, and, much more, to the religious state of their "fellow creatures, and especially of those, who are knit "together with them in one outward society?*" the answer of the Gospel is again:—"*No! because Christ has de- "clared, that 'he that is not with him, is against him.'*" What, then, is the conclusion to be drawn from these premises, when applied to the present state of this nation. If it be asked, whether it is, or was, consistent with Christianity, to make the profession of a certain sort of Christianity, nay of Christianity itself, independent of all distinctions among its professors, the condition of the enjoyment of certain privileges, or of the possession of worldly power, the answer must decidedly be in the negative. If it

be asked, on the other hand, whether it be, or be not, consistent with Christianity, that a mutual compact be entered into by the different parties, to leave, nay to maintain each other undisturbed, in the enjoyment of their respective prejudices, and in the pursuit of their party interests, the answer must be equally decided in the negative. What, then, is to be done? The breaking down of all worldly privileges is to be hailed, inasmuch as it put a stop to an unchristian practice; and care is to be taken that, in this new position of things, the positive duties of christianity should be fulfilled. From the moment, therefore, that the legislature did that act of reverence to religion—whether it was intended so, or not, matters not now—by which the desecration of Christianity, as a pretext for the exclusive possession of worldly power was abolished, from the moment that it cancelled all civil and political intolerance from the statute book—from that moment ought to be erased and eradicated from the public mind, that ungodly and hypocritical toleration of opinions, which is founded upon an utter indifference to truth, and upon the pagan presumption, that any thing which men choose to consider and to propound as truth, is, on that ground, to be respected. Let us hear no more of civil disabilities, of political differences, between persons of different opinions, on religious subjects—let that mistake of a half-christianized civilization, be obliterated for ever—but, likewise, let us hear no more of that unprincipled toleration, which has profaned the name of charity by assuming it, seeing that it is nothing but a vile men-pleasing and eye-service, and that the principle, on which it rests, viz., that man has a right to believe and propagate as truth, what he chooses, is not of God, but of the wicked one. Instead of that false charity, let *true charity* be introduced—that charity which doeth violence to, and speaketh evil of, no one, on account of his religious belief, or non-belief—but which exerts itself to the utmost, to bring all men and all things unto one, even unto Christ. If this were, what men have in

view, and if faith were the weapon of their warfare, they would see, that they need neither political oppression, nor slander, to promote Christ's kingdom—they would see that, pretending to work for such an end by such means, is both absurd and blasphemous. They would then, also, perceive, that it is the spirit of true charity, which it becomes, at this period, imperative upon the nation at large, to follow in the regulation of that new state, which must arise out of the reparation of old sins and old wrongs; not a spirit of compromise, but a spirit of faithful adherence to principle, and of unchangeable christian love. And what will that spirit prompt us to do? Will it allow us any longer to compromise our differences? No! Instead of conceding to others, to pursue their own way, that we may, in return, be allowed to do the same—that spirit will prompt us to pursue for ourselves, and to invite others to pursue, that one and universal way, which leadeth unto life. But, are we to make no concessions then, to each other? Oh, yes, we are to make concessions, greater concessions than we ever have made—concessions which will cost us something, instead of concessions which did cost us nothing. We are to weigh diligently and conscientiously, every objection that is made by others, to the peculiarities of our respective parties, and all that we can give up, of our opinions and of our practices, without violating the principles of Christ, *that we are to concede.* This is the way, in true charity, to meet each other half way: not to say: "if you be wrong in some "things, I will not care, nor shall you care, if I am "wrong in others;"—this is the charity not of God, but of the devil;—but to say: "in all things, in which you con- "sider me wrong, I will conform to you, provided I "can do so without violating the Gospel; and, in the "same spirit, I call upon you to conform to me, in all "things that are lawful." How different these two tolerations, these two modes of following after Christian

charity! The former can only lead to endless confusion in Christ's nominal kingdom, to indifference and infidelity, whereas the latter has a direct tendency to accelerate the approach of that period, when we shall "all come in the "*unity of the faith, and of the knowledge of the Son* "*of God*, unto a perfect man, unto the measure of the "stature of the fulness of Christ: that we henceforth "be no more children, *tossed to and fro, and carried* "*about with every wind of doctrine, by the sleight of* "*men, and cunning craftiness, whereby they lie in wait to* "*deceive*; but, speaking the truth in love, may *grow up* "*into him in all things*, which is the head, even Christ, "from whom the whole body, *fitly joined together*, and "compacted by that which every joint supplieth, *accord-* "*ing to the effectual working in the measure of every* "*part*, maketh increase of the body, unto the edifying "of itself in love." Let any man try, by the standard of this charity, tending to the unity of faith, the opinions, practices, institutions, of his own religious denomination, and let him strike off, one by one, all those points, which he cannot plainly prove from the Gospel, that he has, not a right or a license, but a positive duty to insist on, and let him then see, what remains, as a ground for dissent. We have hitherto been accustomed to sketch out for ourselves such a mode and form of life, as is most agreeable to the peculiar feelings, nay weaknesses, of each, and then to take the Gospel in hand, and to ask, how far we can, on the foundation of its doctrines, establish a right to indulge our darling notions and wishes. Hence it is that we have all, without the exception of any single denomination of Christians, beginning from the apostate Catholic Church, and coming down to the Protestantism of Protestantism, wrested the word of truth, and taught for doctrines "the commandments of men;" hence it is, that, among all parties, a variety of doctrines and practices have been deduced from detached passages of Scripture, which must be admitted to be

lawful inductions from the texts quoted in their support, upon the supposition, that man has a right to do, or to think, as he likes, provided he can make out, in a plausible manner, the conformity of his notions and of his conduct, to the letter of holy writ—but which, nevertheless, are directly opposed to the Spirit of God's revelation, and will appear to be so at once, upon acknowledgment of the principle, that man is to do as the Gospel positively and directly enjoins, and not to quibble out, what things, that are not positively commanded, he may do without sinning against the letter of the law. This quibbling spirit was the characteristic feature, the corrupt principle of the traditions of the elders in the Jewish Church; and I ask, whether it is not, in like manner, at the foundation of all those dead forms and selfish interests, which we have connected with the profession of our religion, and by which we have made the Gospel of Christ of none effect?

I have already, on another occasion, expressed my firm conviction, that education, in the spirit of Christ, that is to say, through faith in, and submission to, the indwelling life of the everlasting Word in the child, will be the great vehicle of an universal reform, on the eve of which we are all standing, whether we be unbelievers or believers, Jews or Gentiles, Catholics or Protestants, Churchmen or Dissenters; and I beg now to recal your attention to this point, not as to a mere matter of doctrine, or of prophetic conjecture, but as to a demonstrative proof of what is to be done in our time, in order to prepare mankind, and render them fit, for the days of the Son of Man. Is it not evident that, until men do arrive at that intolerance against all narrowmindedness, especially in themselves and at that charity, indispensably connected with it, which I have before described, it is spiritually impossible that they should come to "the unity of the faith and of the knowledge of the Son of God?" Is it not evident, likewise, that

men will not come to that state of unprejudiced discernment of spiritual matters, of holy severity against all that stands in the way of the kingdom, and of yielding charity towards each other in all matters which are of the world, and not of the kingdom, unless they be educated independently of the existing party views and feelings?—And is it not, lastly, evident too, that it is impossible, especially for professors of Christianity, who value that which they profess, to educate their children independently of their own notions and impressions, unless, indeed, they educate them in dependance on Christ himself, to whom alone the Jew can yield up his unbelief, and the Gentile his half-belief?

Can there be any thing plainer, upon the admission of these points, which I think it rather difficult to deny, or get over in any way, than that *the present sectarian education of all the Christian denominations, is, as much as infidelity and apostacy, obstructing, or, in Scripture language, doing "violence," to the kingdom of Heaven?* And if it is beyond doubt, as regards the workings and manifestations of God, that they cannot be obstructed by man; does it not follow, that the obstruction will ultimately fall, not upon the kingdom, which will come, even in spite of its enemies, but upon those men, who, in the blindness of their presumption, have done violence to it? Who is he, that dare take upon himself the responsibility of the result, which I fear will eventually take place, that, at the second coming of our Lord, his Gentile church will be equally unprepared to receive, equally decided to reject him, as his Jewish church was at his first coming? The peril of this responsibility is at present hanging over all Christendom, and over every church individually, with a weight proportioned to the degree of light with which it has been blessed; and the time is drawing near, when it will fall upon them heavily, unless, indeed, they repent, and turn from their sectarian interests, their vain forms, and

dead creeds, unto the living and indwelling Spirit of the Lord, in whom is unity, liberty, and life everlasting. Here is a voice of warning, not a voice of vain and false prophecy, presuming to determine time and place, and other outward circumstances of events, of which it is expressly declared, that "the day and hour thereof no man knoweth, no, not the angels which are in Heaven, neither the Son, but the Father,"—but a voice calling unto repentance, and unto the baptism of faith in the "true light, which lighteth every man that cometh into the world." In these days, in which so many false prophets are risen up, calling "lo here!" and "lo there!" and seeing for us, "vain and foolish things, false burdens, and causes of banishment," and therefore "not discovering" our true iniquity—a faithful witness shall not be wanting to the word of truth, against the doctrinal unrighteousness of this generation—a witness not founded upon rabbinical interpretations and calculations, but upon a discernment of the spirits, in which are the signs of the times—a witness directing the attention of men not to human establishments, but to the foundation that is laid from the beginning, and for ever,—not to human doctrines, but to the Spirit of truth, to Him who will lead those that believe in Him, into all truth—not to human agency, but to the power of Him by whom all things were made, and by whom things fallen will again be made perfect. He that hath ears to hear, let him hear!

Was there ever before an age, in which so many false projects of reform were started, in which such scandalous mock revivals of religion were acted? And what does all this restless bustle of the radical infidel, and of the canting professor prove, but that A *reform*, A *revival*, is urgently wanted; though the spirit of it is not received, and the means of introducing it, are not understood. And yet a short glance over the pages of history, would acquaint us with the latter, whilst the former is distinctly pointed out to us in the testimonies of revelation. Two reforms have taken place, for which we have the authority of holy writ,

that they were *true* reforms, *revivals* of the Spirit of God in man; viz., that of the Jewish nation, through Moses, and that of the human race by Jesus Christ, which was part ia at his first, and will be universal at his second coming. Now it is a remarkable fact, that education was the vehicle through which both these reforms took root in the life of mankind. That generation which Moses led forth from Egypt, was not permitted to see the land of Canaan; it was a new generation,—that which was trained in the wilderness, under the law given with thunders and lightnings from Mount Sinai,—which God established as his own peculiar people in the land promised to their fathers. And so, likewise, at the first introduction of Christianity, it appears clearly, from the frequent rebukes which occur in the writings of the Apostles, that it was not in the first generation, which had drank into the principles, and grown up in the practices, of corrupt Judaism or of paganism, that the pure doctrine and discipline of the gospel was established; but that the perfection of the primitive Apostolical Church began with that generation, who had been baptized in the households of the first believers, and had imbibed Christian principles, as it were, with the mother's milk. Does not this show that our Lord attached more than a mere allegorical meaning to his words, when he said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein?" After two such weighty precedents, and after such a declaration from the lips of our Saviour, is it not meet, that whenever the want of another vital reform is felt, we should turn our eyes towards education, as the point from which its effectual influence upon the life of mankind is to begin? There is, however, another consideration, which renders it still more essential, that we should in our age look to education as the point, in which the quickening influences of a better day, which is hastening on, will be concentrated; namely,

the character which the regeneration of society, now anticipated, must necessarily have. That *human* reforms, political or religious, a new charter of the kingdom, or a new reformation of the outward church or churches, are inadequate to the cure of the evils, and the satisfaction of the wants, of the present age, no one, who has duly weighed either the former, or the latter, will, I presume, call in question. The reform must be a *divine* one, that is to say, it must be the effect of the divine principle of life, manifested in human existence, in a manner essentially new. What, then, is the reform, of this description, to which we are to look forward, upon the ground of the prophecies—not those from Albury and Sackville-street, but those from the hills of Zion, and from the Isle of Patmos? What is *there* declared to be the characteristic feature of the last great era of divine dispensations, which remains to be fulfilled? "After those days, saith the Lord, *I will put my law in their inward parts, and write it in their hearts;* and will be their God, and they shall be my people. And *they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord!* For *they shall all know me,* from the least of them unto the greatest of them, saith the Lord." Or, as it is expressed by another prophet: "*All thy children shall be taught of the Lord;* and great shall be the peace of thy children." And, as it was declared unto John from Heaven: "Behold, *the tabernacle of God is with men, and he will dwell with them,* and they shall be his people, and *God himself shall be with them, and be their God.*" Is it not evident from all this, that that last reform will be both, *universal and individual* at the same time? universal, inasmuch as it will embrace all men; and individual, inasmuch as every one individually will partake of its effect, viz.: *immediate and internal* communication and union with God? All the previous reforms, those operated by the will of God, as well as those effected by the will of man himself, though subject to the divine government, have been *general* reforms, and

for this very reason none of them was either universal or individual. Thus, for instance, the restoration of the Jewish people from the Egyptian bondage to national independence, and to the purpose of their election, was a divine reform, inasmuch as it was produced by the immediate and visible interference of God; and it was a general one, inasmuch as it only concerned the Jews as a nation, and did not extend to every individual Jew as such; so much so, that the value of the whole dispensation was not diminished by the fact, that but a few individuals did approach, and one only did attain unto that state of passive instrumentality, and absolute obedience, which constituted the fundamental character of righteousness after the law. In the like manner, the next divine reform, viz. the introduction of Christianity, was a general one; for, although it consisted in a proclamation of the covenant of the gospel unto all mankind, yet the spiritual realization of that covenant, could not be anticipated from the beginning, according to the tenor of the gospel itself, to take place otherwise than upon a few out of the mass. It is hardly necessary for me to add, that all the human reforms in religious matters, such as the Christianizing of the Roman Empire, or the different reformations of the church in different nations and ages, were merely general, giving a new character to the mass, and a new form to its institutions, but leaving the characters of, by far, the greatest number of individuals unchanged. Not so the reform to which we are to look forward, and which will not only change the aspect of the whole mass, and all the forms of life, thus constituting "*a new heaven and a new earth*," but by which also every individual, as an individual, will be reformed—so as to do away with all incongruity and discord, and to make all *fit members of one body*. If there be, as I apprehend there is, a possibility for mankind, by the use of the means of grace imparted by the two former dispensations, to prepare themselves for the arrival of the third, which is approaching: is it not manifest, then, that

the preparation must likewise be *universal* and *individual*, embracing *all* and *every one*, and that it can consist in nothing else than the education of every individual, in obedience to, and consciousness of Him, who is dwelling in all, as a source of light, and as a power of life; that they may be both able and willing to acknowledge Him when he shall come "in the clouds of heaven, with power and great glory?"

Such is the claim, which the Most High prefers against the men of this day; its fulfilment would be bliss unspeakable; its neglect will be the burden of this generation, in the day of judgment. The greatest part of that burden will, no doubt, fall upon the religious world, who, by their sectarian bigotry, have not only made the word of God of none effect to themselves, but also have put a stumbling-block in the way of many of their brethren, who would not so easily have slighted and set aside religion, had they seen it practically illustrated, not as a specious cloak to cover inward uncleanness, but as a power of truth and love. But, although a candid advocate of religion must admit the heavy sins, of which, in this respect, its professors are guilty, yet this fact is far from forming an excuse for those, who have taken upon themselves to turn away from that, which God has laid down for them, and which he has so clearly put before them. The bigotry of dogmatical men is, no doubt, a very great nuisance, not to speak of the sin; but are liberal men less bigoted, or is their bigotry any better? I, for my own part, confess, that, much as I disapprove of the former, on the grounds which I have stated, I cannot help feeling, that there is more hope of a man who holds and defends an opinion, though a narrow, or even an erroneous one, with great warmth and obstinacy, than of a man who adheres, with an equally sectarian spirit, to the principle of having *no opinion at all* on the subject of religion. Owing, it may be, in a great measure, to the controversial spirit, and the animosity of the religious world, a fashion has introduced

itself in society, which is too often sanctioned even by men who, in private, hold religion in high estimation,—the fashion, in public matters, to pass over religion altogether, as a non-entity, or, at least, a non-essential, or to treat it as a nose of wax, which can be shaped at pleasure, to suit the taste of each individual. This profane fashion, to which no person who sees the full value of religion, can, and no one that professes to know that value, ought to, give his assent, has, as much as the sectarianism of the believers, found its way into the field of education; so that, whilst some teach for doctrines the commandments of men, there is another set, who teach, according to the peculiar wishes of the parents, *any doctrines*, or *no doctrines at all*. As an instance of this disgraceful indifference, this "gentlemanly" infidelity, I will adduce the profession of faith, on this chapter, of a celebrated school, or rather connexion of schools, which, as it has, among the recent system-makers for the education of the wealthier classes, the greatest run at present, ought not to be passed over without special notice on the present occasion. In the account of the "Plans for the government and liberal instruction of boys in large numbers, as practised at HAZELWOOD school," the subject of religion is dispatched in the following manner, in a note under the text:— "On the *momentous* subject "of religion, we feel we ought to say something, and yet "in common, we suppose, with all conscientious teachers, "whose pupils *belong* to different religious communities, we "have had great difficulty in ascertaining our duty on "this head. It is *almost impossible* to enter into any "*minute* course of religious instruction, *without entrench-* "*ing upon disputed ground*, and yet we feel that *no pa-* "*rents, except such as coincide with our own views,* "*can intend us to influence the religious opinions of* "*their children;* and we should, therefore, conceive such "influence to be *a gross breach of trust*. At the same "time, whatever *religious exercises* can be joined by all, "*are not omitted. Whatever formularies, too, are in uni-*

"*son with the respective religious feelings of the pa-*
"*rents, are taught;* and provision is made for attendance
"on such public worship, as is best calculated to prevent
"*the evils, which might arise from any dissimilarity of*
"*religious views between the parent and his child.*"

Now, I should like to ask the *Gentile*, who penned these lines, full of hypocritical eye-service and inward infidelity, how he dare to call the subject of religion a "momentous" subject, when, in fact, his own words prove that he regards it as being of little or no moment? I can conceive a teacher stating, coolly, in his prospectus, "Of whatever cut "a father wishes to have his boy's jacket made, we shall "make a point of getting our tailor to do it to his wishes." But that a man should as coolly say:—"Of whatever cut "a father wishes his boy's religion to be, we shall take "care to have it made to order," is exceedingly base, and betrays the spirit, both of an hireling, and of an infidel. But where is the point on which the whole matter hinges? He considers his pupils, I state his own words, as "*belong-*
"*ing to different religious communities.*" But if he were not as ignorant of religion, as he is indifferent, and affects to be anxious, about it, he would know, forsooth, that *there does not exist more than one religious community;* and that the different communities of which he speaks, are (the Apostle is my authority) *carnal* communities, and, so far as their differences go, *irreligious* communities, "because the carnal mind is *enmity against God.*" Of a piece with this mistake, is the other, that he must conform, in the religious education of his pupils,—*not to the will of God*, as made known to him by the Spirit of Truth, on the ground of the revelations extant in Christendom—*but to the wishes of the parents*, who "cannot intend him to influ-
"ence the religious opinions of their children, except they
"coincide with his own views;" which, I should suppose, will be the case with none, but such as care, *in truth*, nothing for the religious opinions of their children. It is *not in the name of God*, but *in the name of the parents*, that

he educates, a perfect man after the heart of the world. And why not? Why should he not serve him, of whom he is hired? He does not anticipate a heavenly reward for his education—and this is the only part of his creed which is correct—and, therefore, he does the will of him, from whom he gets his reward. Therefore, he is extremely scrupulous about the supposed *breach of trust*, towards the sectarian spirit of the parents, whilst he cares not a whistle about *that breach of trust which he commits against the Spirit of the Lord God.* If this is not "like unto whited sepulchres, which, indeed, *appear beautiful outward*, but are, *within*, full of dead men's bones, and of all uncleanness,"—I am at a loss to know what is? Has he ever considered, that his office of a teacher *is either a trust from the Lord*, or that he has assumed it *without authority, in a presumptuous spirit?* Never!—But all this, which seems so unaccountable, easily explains itself, when we come to his idea of religion. The perfection of religious education, in his opinion, seems to be the entering into *a minute course of religious instruction;* and this *desirable object* he gives up at once, owing to the great apprehension, under which this man of peace lives, lest he should "entrench upon disputed ground." Of a *living spirit of religion*, who is *one and all, and in all*, and before whose holy countenance "the disputed grounds" of religion will not stand, he knows nothing. With him, religion is a phylactery, which he engages to bind upon his boys, to make it broad, or narrow, as the fashion runs, and to cause it to be worn inside the garments, or outside, according as the father is, or is not, "ashamed of the Gospel of Christ." Hence it is, that he rests satisfied, as with a full discharge of his duty, with the "*non-omission of religious exercises*," and the inculcation of "*religious formularies*." Would he submit to such interference with his instruction, in other branches; for instance, would he teach mathematics upon any formularies prescribed to him by the parents? Or is it in religion only, that he is so

easy? The fact is, he is a cunning fox, who knows well that the height of inconsistency is the best way, in these days, to insure the credit of "a consistent character." He is willing to make himself all things to all men, that he may by all means get pupils.

There is another institution, of recent origin, which, as it has put itself, not under a bushel, but on a candlestick—though a candle *not* lighted—is not to be forgotten on the present occasion—I mean the London University. Here we have the example of an institution, raised, in common, by the believing and the unbelieving world, a bastard child of religious profession and infidelity, in which the fashionable notion of leaving religion out of the question, has been carried to the very pitch of perfection. In an institution which professes to impart, to young men, all the knowledge that is needful for them—(for what can the term University mean, but a place where all knowledge is to be had, outwardly at least?)—no arrangement whatever is made for imparting to them any religious knowledge, nor even any knowledge connected with religion. It is true, religion is not persecuted in it,—that would be *far below* the enlightened spirit which presides over it;—nay, it is even tolerated, only it must, like the lepers among the Jews, "dwell without the camp." I am very far from recommending any official mode of enforcing religion, such, for instance, as the compulsory attendance on divinity lectures, and public worship, by which, in the Universities of the establishment, many a hypocrite is manufactured. I know that religion ceases to be what it is, when it is not embraced with freedom, and, therefore, I wish a young man, when arrived at years of discretion, to be left free, if he likes to withdraw himself from all religious instruction;—but then I would have him, at least, equally free to place himself under it, if he feels disposed to do so. Now, it is the want of that equal freedom, on both sides, which I complain of, in the London University, where a young man, though left free to be an infidel, if he choose, has not a fair oppor-

tunity afforded him to become a Christian; inasmuch as the two chapels, privately opened by men belonging to the University, are devoted to two peculiar denominations only; and as, by the absence of all means of religious instruction in the University itself, as such, a slight is thrown upon religion, which will not fail to have its effect upon the minds of the students, so far, at least, as to make them think, that the leading men of the institution, to whom they must, of course, be taught to look up with respect, do not wish or care for their becoming religious characters. Or, if they do care for it, why, I would ask, did they not appoint chairs, for the different branches of instruction connected with religion, so as to promote the "spread of knowledge," on those subjects, as well as on others? I am aware that religion itself cannot be imparted by instruction, but this does not prove that ignorance, on such points as are conducive to the better understanding of the records of revelation, is desirable. And, even as regards many points of doctrine, might not an enlightened investigation and discussion of them, very much contribute to obliterate those sectarian differences, which have brought discredit on Christianity? Might not, thus, the London University, being founded on no peculiar creed, have bestowed an eminent blessing on this country, if it had understood its calling? Why were there not men appointed, of decided piety of character, and of views sufficiently enlightened to place them *above* their parties, to proclaim, from the chairs of the London University, Christianity without denomination, such as it was at the beginning? This question, however, I must not press too hard, knowing what answer may be returned. Indeed, I should be willing, on this point, to take shame to myself, if, thereby, I could induce the religious world to follow my example, and to avow, that men who would teach undefiled, unsectarian Christianity, are hardly to be found; and that the *scribical* spirit of "the believers," not only indisposes men to have much to do with religion, but has, also, buried

the key of knowledge. The Romish Church stands charged with having withheld from the people, the letter of revelation; and the Protestant Churches are guilty of withholding its spirit: what, then, will the Lord say to them at his coming, but what he said to Chorazin and Bethsaida?—

Such is the effect of party spirit, that it annihilates all the gifts of heaven, and turns them into a breath of vanity, and, therefore, as this spirit is running higher in the wealthier classes, the consequence is, that in spite of all the errors committed in the education of the poor, yet the feelings of the former are still more deeply perverted, and that there is now, as much as in the beginning, greater hope of pure gospel principles gaining ground among the poor, than among the rich. We have seen what extensive ravages ambition and bigotry make, in the moral harvest of "genteel education;" but happy would it be if that was all. There are many more false principles, which preclude the blessing of heaven from that important field of labour; and although it is impossible for me to enumerate them all, within the limits which I must prescribe to myself, yet I cannot forbear introducing one or two more of them to your notice, seeing that their influence is active everywhere, and that their corrupt tendency is suspected nowhere. In the first instance, I would call your attention to a principle, universally cherished, and never called into question, either in the general conduct of society, or in particular reference to education; the principle, namely, that man has a right to legislate for himself. Any one that is at all conversant with Scripture, will admit, that there is not any relationship between man and man, the nature of which is not explained, and the principles by which it ought to be regulated, laid down, as positive enactments, in the records of divine revelation; and it is, therefore, rather extraordinary, that a country, which boasts of all its institutions being founded upon the basis of Scripture, should abound in laws, not only distinct from, but even contrary to, those

contained in the Bible. Christianity, it is true, is called, in a technical phrase, "part and parcel of the law of the land;" but how few are there of the laws of the Old or New Testament, which are practically acknowledged, and enforced, as *civil laws!* And how many which are directly infringed, by obedience to the law of the land, which is, almost throughout, at variance with the principles of revelation; so much so, that no person, who would strictly adhere to the latter in his conduct, could ever be actively engaged in the service of this, or any other state in Christendom. Passive obedience to the powers that be, is all that the true Christian can give, and is what he will always give; but active co-operation he would be constrained to decline, were he to examine, impartially, the spirit of those institutions, to which he lends himself as an instrument, by undertaking any public office. I am not now at leisure to inquire into the causes of this strange inconsistency of our social constitution, and of the seeming necessity of its continuance, at least, in a measure; my business is to examine the effect which this principle, bequeathed to Christendom by the heathen world, has upon education. Of this, nothing would give us a clearer idea, than if we had a room full of schoolmasters gathered together, and they were to be called upon to give an account of the right which they assume, of making the law for their pupils. The astonishment which they would express at a doubt, so subversive of every one of their notions, and calculated, in their opinion, to sap the very foundation of their calling, would afford the most satisfactory evidence of their deep-rooted conviction, that it is lawful for man to make the law to man, and particularly for a man, grown big and tall, to make it to those tiny creatures, called children. That there is an everliving Lawgiver, who is to be immediately appealed to on every occasion, and to whose decisions, in the child, the teacher has as much a duty to bow, as the child to the commands which he gives, in and through the teacher, is a doctrine directly opposed

to that generally professed, which makes the teacher's opinion, his feeling, and his word, the standard of righteousness, to which the child is to submit, without a murmur. I have, on a former occasion, adverted to the immense moral advantage, which might be derived from considering and treating education, as a mutual course of improvement, for both the educator and the educated; and our whole subject abounds with proofs of the evils, arising from the arrogance of man to assume, in this, the most sacred of all ministries, a right of legislation. There is, however, one abuse of the principle alluded to, so outrageous, that it has been exclusively reserved for those privileged objects of perverse tuition, the children of the wealthier classes. It is bad enough that a schoolmaster, instead of ruling by the internal power of goodness, which is of God, in his children, should enact a set of outward laws and rules, of which he is the sole legislator, judge, and executor; but it is far from an improvement upon this plan, to make the boys themselves act a farce of legislative and executive government, as is the case under the golden reign of the Hazelwood System. In those exceedingly liberal schools, in which a father can get his child's religion made to order, the boys are taught to make their own morality for themselves. They are made to meet together in legislative assemblies, and to settle, among themselves, what they will, at each time, consider to be right; and they are made to sit as judges, and to empanel each other, as juries, in order to pronounce of what they hold each other guilty, and what punishment they mean to inflict upon each other. For the curious details of these punch and judy parliaments and law-courts, in which boys are made to ape men, that, when come to man's estate, they may not be able to distinguish it from that of a boy, I refer you to the work before quoted, in which you will find a most flourishing description of the system itself, as well as of its operation. Within my knowledge, this is far the most complete, and the most successful attempt, to frame educa-

tion upon the pattern of society, and thereby to educate a race of men, fit for nothing else, but to live on in that state of things in which they are born. With the greatest possible respect for ancient institutions, we ought always to combine a tendency to improve them; and that tendency ought to manifest itself in education, by keeping the children, as much as possible, free from the fettering influences of the existing system, and by directing their minds entirely to the original standard of all that is right and good, so that, in their maturer days, they may have both, the will and the power, of establishing a better order of things. Now, with reference to the point in question, I would ask: Is the present mode of legislating and administering justice, the very pattern of perfection, or does it require great improvement, nay, perhaps a radical reform? Is it lawful for one man to *judge* another? I know the answer that will be given: The jury, they say, do not judge, they only pronounce, as to the act having been committed or not; and the judge, who pronounces the sentence, does not *judge*, he only applies the law to the case, as it is laid before him. But, is it more than a mockery of our Saviour's command, by which we are enjoined *not to judge*, that the sin is systematically divided between three distinct parties: the legislature, which enacts a penal law, the jury, which declares the prisoner guilty, and the judge, which pronounces the sentence of the law upon him? They do not judge *severally*, I know, but do they not judge *conjointly?* Would they not, upon their own system, condemn three thieves, who, having plundered a shop, would excuse themselves, by saying, the first, that he had not stolen the article, but merely taken it up, and handed it to another; the second, that he had not taken it, but merely carried it out of the shop; and the third, that he had no share in the removal of it, but that he merely offered it for sale? It is true, that none of these three actions does, *in itself*, constitute a theft, but do they not, when put together? Now, in the same manner, the legis-

lature, the judge, and the jury, can, each of them, plead that they do not *judge* their fellow-creature; but, nevertheless, their several acts taken together, amount to *a judgment upon their fellow-creature*, inasmuch as they hold him guilty, and inflict upon him, what they consider a meet recompense for his guilt. If this is not judging, I should like to know what is? And if it must be admitted to be judging, I should like to know what excuse can be pleaded for thus flying in the face of the Saviour's command? I know that this cuts deep at the root of the present institutions; but I care not; if, what I say, be not true, if it be not founded upon gospel principles, I know that it will not stand; and, if it be true, it is better that it should be said, than that we should go on longer in our blindness. If there is something bad at the foundation of the present institutions, it is right to point it out, lest the whole structure should give way, and bury us under its ruins. It is in vain that we conceal these matters from ourselves, and bow our heads to an authority, which owes its whole weight to the silent and thoughtless consent of ages, more or less barbarous. Those institutions are upheld by the powers that be. I know it; and, therefore, I am ready to submit to them most cheerfully, as far as passive obedience goes, on the same ground, on which the first Christians were enjoined to obey even the heathen emperors; but when these things are done in the name of Christ, and by virtue of his authority, then it is the duty of every Christian to enter his protest against the misappropriation of the Christian name to things, which are essentially unchristian. And what can be more directly contrary to Christ's religion, than judging our fellow-creatures? If society acted in His spirit, what would be its conduct towards offending members? Their temporal necessities, which operate in the way of temptation, would be relieved; their moral state would be considered as an object of deep commiseration, calling, not only for forgiveness, but for an active exertion, to convince them of their evil

condition, and to induce them to choose a better path. The agents of society, if society were constituted on Christian principles, would heap coals of fire on the heads of offenders, by coming forward as their kind benefactors and instructors—not as their judges—and, if they did so, they would not be compelled, as they now are, to sanction a solemn lie in the mouth of every guilty individual, who is put to their bar, and who, by setting up the false plea of "not guilty," and, at the same time, asking to be tried by "his God and his country," commits a denial of his guilt, aggravated by the use of the divine name, at the very moment when he ought to repent, and when his fellow-christians should earnestly entreat him to do so. This circumstance alone, that humanity renders *a legal falsehood* necessary, one should think, might be sufficient to arouse the suspicions of conscientious Christians, respecting the consistency of the existing laws with the principles of our religion. But there are other points, equally plain, by which the matter might be decided. A Christian, for instance, must admit, that man has not his life and liberty given to him by God, for the maintenance of social order; whence it follows, that they ought never to be sacrificed to it, by virtue of the simple principle, that nothing can lawfully be sacrificed to any other purpose, than that for which it is intended. On this principle, society itself becomes a means for the attainment of that spiritual purpose, for which man is created, and for which he is placed in society; and, therefore, no sacrifice that society might bring, for the attainment of that purpose by any one of its members, could ever be too great. I am fully aware that this view, in which society is represented as the debtor of those, whom it has been accustomed to brand with ignominy, and to visit with penal inflictions, is, in a certain measure, impracticable; that is to say, that, in the deep corruption in which society is merged, a return to Christian principles is not possible, otherwise than gradually; but this, conclusive as it might be against a pro-

ject of abolishing all the existing laws by one stroke, proves nothing against him, who only states the principle as one, to which the present state of things is opposed, and which ought to be urged upon the public mind with a view to improvement. And by what can we have more hope of advancing towards an improved state, than by educating the rising generation in purer ideas, respecting the purpose of society, the nature of justice, and its subordination to charity? But to effect this, we must first banish the false principles, to which the present generation pays an idolatrous homage, from the field of education; that both, doctrine and practice, may co-operate, to render our children better men than we are, and thereby able to form, and to live in, a better state of society than that, through which it is our lot to drag a painful existence.

Another leading vice of society, which I cannot pass over without some mention being made of it, as it has an eminent share in corrupting the education of the wealthier classes, is the habit of presenting a selfish and interested end as the prize of every exertion. I have already, touching the education of the poor, animadverted upon the mercenary spirit in which it is conducted, and what I have there said, is fully as applicable to that of the rich. The sixpences and cakes, by which the fathers and mothers reward the application and good behaviour of their sweet darlings, the books, and other examination prizes, distributed in public and private schools, the scholarships and fellowships, in the gift of the Universities, are all of one piece with the reward tickets of the Borough Road, and the three two-pences in the Clergyman's pocket. The origin of these artificial inducements to mental activity and the acquisition of knowledge, is not difficult to be accounted for, if we but consider the dryness of the monastic education of the middle ages, which was more a deadening, than an enlivening, of the mind. Hence, wherever the oldfashion methods of teaching are preserved, it is by no means astonishing, that it should be

found necessary, to preserve the oldfashion means for inducing people to allow themselves to be taught; but the case is very different, when we come to institutions, which pretend to have thrown off those old systems, and to have opened a vein of instruction, from which knowledge flows in abundant streams, carrying with it intrinsic interest and delight. When we hear men boast at every street corner of the value of knowledge, nay, and of its power too, we expect to find some practical proof, that they believe in that value and power. Now it so happens, that I have lately been to the Hall of the London University, with a friend of mine from the country, who wished to see the building, and, to my great astonishment, I beheld there a list of rewards and prizes, distributed to the pupils of the different classes. Is it possible, said I to myself! Can "the schoolmaster" have so mean an idea of the charms, and of the stimulating power of knowledge, that rewards are deemed necessary to induce these young men to accept it from his hands?—Indeed this is, with so many other facts of a similar description, a clear proof, that it is easy to raise a new institution, but difficult to fill it with a new spirit!

And whence does that difficulty arise, but from the general ignorance and the general perversion of right principles. In a land, in which every good thing is done for hire, and hardly any thing without hire, it is but consistent with the general feeling, that children should be taught to do, whatsoever they do, for hire's sake. A father likes his boy to have a reward in view, when he exerts himself, that he may always know, *for what* he does it. Improvements, on this head, will not so soon be relished by the mass, and therefore they will not so soon be made by schoolmasters, who themselves have nothing in view, but to serve the mass for hire's sake; nor by institutions raised on so extensive a scale, as to require the support of great popularity, whereby they become, of necessity, subject to the public prejudices. Here is the very root of the evil.

The ignorance of the public, and the obstinacy with which every one, individually, opposes, whatever is calculated to enlarge his notions and to correct his errors, is the cause, why practical improvements are so difficult of introduction. I have often heard the outcry: "What use is it preaching these things in theory! why not exemplify them in practice, that we may be convinced by the results?" Very true! I grant, that a practical illustration would act most powerfully; but where is the possibility of it, in the present state of public opinion? Where are the children to come from, and who is to provide the means for their education? As to the wealthier classes, where the means are at hand, I think that most parents would rather lose their lives, than permit their children to receive an education independent of, or opposed to, their own prejudices and party feelings. Poor children you might certainly have, easily enough, if you undertook to provide for them; but this involves an expense, for which the purses of the rich must again be resorted to; and there is no hope of getting the assistance of their guineas without the impediments of their narrowmindedness. In this position of things, I say, it is better for a man to leave a great work undone, than to defeat its purpose, by doing it after the fashion of the world—and, if he be confined to preaching, well, then, let him preach! Let him preach against the ignorance of the public, and the perverse principles of society; let him proclaim pure and holy principles, let him bear witness to that light, which shineth in darkness, to that strength, which is made perfect in weakness: and, surely, his words will not be lost; the dawn of a better day will break in upon education, as sure as it is impossible for the weakness and narrowmindedness of man, to stifle the life, and light, and power of God!

Before concluding this lecture, I must beg leave to call your attention, for a few moments, to the second part of our question, viz., "*By what means can the education of*

both, poor and rich, be made to produce, in the course of time, a more harmonious state of society ?"

The answer to this question is, in a great measure, contained in what I have already said, respecting the principles, by which education is at present governed, and respecting the foundations on which it ought to be placed. If we were to make the living power of God, within the soul, the groundwork of education, both for the poor and the rich, there can be no doubt, but that a harmonious state of society would be the result. Supposing, then, that you bear this cardinal point in mind, and likewise, that you recollect the application, which the general principle received, when contrasted with the false principles hitherto prevailing, I shall take this opportunity of saying a few words respecting the different branches of instruction, which ought, upon the basis laid down in my fourth lecture, to be employed for the purpose of developing and cultivating the mental and moral faculties of the pupils.

The whole range of knowledge, whatever be its object, or the source from which it is derived, is to be divided into three classes, corresponding with the three classes of faculties, viz.

1. *Knowledge of the outwara creation, including man himself, as a material being.*

2. *Knowledge of human existence, as regards man's immaterial nature.*

3. *Knowledge of the divine being.*

There is an important distinction to be made, under each of these three heads, which, if it were clearly kept in view, might contribute much to render the instruction of different branches of knowledge more harmonious, by assigning to each its proper place, and exhibiting it in its true relation to others. As regards the knowledge of the outward world, in the first instance, we ought to distinguish between the law by which it exists, and which is immaterial, on one hand, and, on the other, the things which exist under that law. In a pure and perfectly spiritual state, there

can be no doubt, but that the apprehension of the law of the visible world would be identical with the immediate intuition of the Godhead, inasmuch as that all-pervading power, by which the world was made, has never been separated from God, but has ever been, and ever will be, one with him. In that imperfect and corrupted state, however, in which man enters this present stage of existence, he is incapable of that comprehensive and sublime view;—nevertheless, he is not cut off from the perception of the living law of God, in the visible creation; for God has granted him a sight of it, adapted to the present finite state of his faculties, whereby he is permitted to apprehend the divine law in creation, gradually, and, as it were, in different refractions of one undivided ray. All that exists outwardly, exists both in time and in space, and occupies in each a certain extent; and man is rendered capable of understanding its existence, by the faculties which he has for developing, that is to say, gradually apprehending, within himself, the laws of space and of time, and which are, as all his faculties, distinguished as faculties of understanding and of feeling. The law of time, as apprehended by the understanding, is expressed in the science of numbers, *i. e.* arithmetic and algebra; enabling man to distinguish and fix individualities in the indefinite progress of time; whilst the union of all these successions in one harmony, is represented in music, the analogy of which to the existence of things in time, generally, is less obvious, only because its true nature is less understood than that of number. As Haydn's Messiah is music to the ear of man, so is the progressive development of the human race, and its ultimate restoration to its pristine state, music to the ear of the Most High. As no piece of composition can be understood, until it be completed, so likewise is the music of the world unintelligible to man, and must be so to every other created spirit, not endowed with prescience, until God's purpose in that part of his creation be fulfilled; but to Him, before whom time shrinks into nothing, and eternity is no more than the

twinkling of an eye, all his countless worlds are ever sounding together in one eternal harmony.

The same reference which the *science of number*, and the *art of music*, have to time, as expressions of the divine law in it, exists likewise from space to the *science of form*, i. e. geometry, trigonometry, &c., and to the *plastic arts*, which differ from each other only as to the material, on which their creative power is exercised, and, consequently, as to the means of attaining their common object, the representation of harmony in form and space. Hence it is sufficient that one of them, and that the simplest, viz. drawing, which is the foundation of all the others, should be generally taught; and, in the same manner with regard to music, all that is generally required, is the art of singing, which is not only the simplest, but also the purest and most expressive music, and that, on which all instrumental music ultimately rests. Thus we obtain four branches of instruction, which are generally applicable to the education of all classes of society, and with which no human being ought to be totally unacquainted, viz., *number*, *form*, *drawing*, and *singing*. These ought to be taught, without any reference to outward circumstances; and, in the first instance, likewise, without any view to what is called the practical purposes of life, in order to make them effectually subservient to the attainment of their true purpose, viz., the enlargement of the faculties of the soul, and their development in harmony with, and knowledge of, the divine law, in that part of creation to which they refer. Let the pupil get acquainted with number and form, with their properties and internal connexions; let his mind acquire acuteness of perception, clearness of distinction, firmness of conviction, in following their intricate, and yet simple, relations, their characteristic features, and their immutable laws; let him, on the other hand, be enlivened and elevated by the influence of beauty and harmony, not by the mere cultivation of his eye and hand, of his ear and voice, but by the unfolding of that sense and power of beauty in

his soul, which gives to the performance of the hand, and to the sound of the voice, the stamp of a living spirit, and testifies it to be the work of that creative life within us, of which man is, at once, the instrument, through which it operates, and the object, which it tends to ennoble by its manifestations.

Thus let man first be established in the power and knowledge of the visible creation of which he forms a part, and in which he is destined to run the race of immortality; and then, when he is so established, then, but not till then, let him learn how to apply the knowledge and power so acquired, to those inferior objects, which the necessity of an earthly existence imposes upon him. But let not these mean and perishable objects encroach upon that sacred and everlasting purpose, for which God has appointed all knowledge and all power, every science, and every art, and which ought to be exclusively kept in view at the onset of education. Let man first be educated as an immortal spirit, before you proceed to train him as a social biped.

Who, that has fully entered into this view of the subject, and has seen the bearing which the different branches of instruction alluded to, have upon the moulding, if I may so express myself, of the human soul, and its existence in the universe, as a being endowed with intelligence and power,—who, that has comprehended the elements of tuition, in this sense, would at all recognize them, if entering any of our schools, and seeing how the same subjects are there treated? And who, that hears the pence table bawled out in an Infant School, or the rule of three hacknied over in some commercial academy, will ever mistake these monotonous and mechanical operations for a means of opening the eyes of the understanding, that they may behold all the wonders of creation? Or who, that witnesses the tedious and trifling pencil performances of our ladies' boarding-schools, by which time-killing is taught as an ornamental acquirement, or that hears an

affected girl of fourteen strum through a country dance, or flirt off some silly love-song, would ever suspect that these same arts, thus turned into objects of vanity to the foolish, and of disgust to the wise, were originally destined to fill the soul with divine ideas, and to unfold in it creative powers? Oh! how great is the blindness of man! Let the idea be broached of employing a child's mind in the attainment of objects purely immortal, without reference to the selfish use he may make of them, in his three-score and ten years: it is hooted at, as the invention of idle brains, fit for idle brains only. But let the proposal be made of devoting his energies and his time to the art of getting some hundreds a year more than his neighbours, that he may tread on a more splendid carpet, and take his food from vessels of a costlier metal, though there should be no mention made of his possessing a soul, which was not made for this dust: and it will be received with universal applause, as a sure method of increasing the general welfare of mankind. Such is our short-sightedness, such our attachment to the things of the moment, that we never institute a comparison between the importance of the one and that of the other object. The one that is nearest, and most obvious, is, to us, the most important; the other, which requires serious thought, to be comprehended, and reference to a distant prospect, to be pursued, is neglected and slighted. If we were taught aright, or if we had learned to correct the errors of our instruction, we should feel it as an humiliation, attendant upon our degraded condition, that the same laws, by which God has created a world of glory, are applied by us to such narrow, such selfish, and perishable purposes, and we should limit this use to the smallest extent possible, instead of making it the only object of our acquaintance with those laws, and treating them with a sneering contempt, whenever they are not directly subservient to the gratification of this body of sin and death.

But I have promised to be short in this part of my sub-

ject, and I therefore resume the distinction which I made before, between the laws themselves, and the things which exist according to them. Of the former, nothing remains to be said, but that all human beings have an equal claim to be introduced to their knowledge, and that the degree, to which they are to pursue the investigation of them, depends, not on the circumstances of the parents, but on the degree of capacity in the child himself. As regards the latter, the knowledge of the outward things, a distinction is again to be made between objects of nature, that is to say, whatever of visible things God himself has made, and objects of art, that is to say, such commutations of the natural objects, as man has accomplished by his knowledge in part, of the laws, according to which they are constituted, and, according to which, therefore, they may be governed and transformed. This, then, is the province in which education ought to make distinctions, according to the probable future circumstances of the child, which determine the sphere, in which he will be called upon to act, and the outward means, which he will have at his command.

Of the general facts of nature, no one ought to be left entirely ignorant, as all come more or less into contact with it; but the details would be useless, the technicalities even prejudicial, to the majority of mankind. Yet there remains still a great improvement to be made on this head, in the schools for the lower orders, as regards the extent of what is taught, and in the schools for the wealthier classes, in the mode of instruction; a few hints, however, will suffice.

In our knowledge of outward nature, we have to consider,

1. The whole of the visible universe, "the heavens and all the host of them." A general idea of the different sorts of heavenly bodies, of their movements, and their dependance on each other, should be imparted to every child. Where it is possible, and still more, where the future calling renders it necessary, the children should be led to make observations themselves, and, from a knowledge of the first

principles, to form their own course of astronomy; the mere getting by rote of the names of constellations, and the results of certain observations and calculations, is dead stock, insufficient to those who require astronomical knowledge, and absolutely fruitless to others. If rightly treated, astronomy will enlarge and elevate the mind, and, therefore, should be cultivated, more than it is, and on a more developing plan, yet always with due regard to the proportion of time which it will absorb, that it may not encroach upon other objects, generally or individually, more important.

2. This earth, as the dwelling place of man, the scene of his action. All that refers to the general influence of the elements upon each other, and upon the inhabitants and productions of our planet, ought to be communicated to every child, were it only for the purpose of accustoming his mind to look for a cause, wherever he sees an effect; thus, the outline of physical geography ought to be preceded by an intimate acquaintance with the geography of the child's dwelling place; the town or village where he lives, and the country all around, should be explored, local phenomena observed, and made use of for the illustration of general facts. The signs of the skies, the conformation of the hills and valleys, the course of the waters, should be subjects of inquiry and of discussion, between the teacher and his pupils; to this should afterwards be added an outline of the physical geography of the country, and of its position on the globe. The details of the geography of other countries, and especially the copious lists of names of their mountains, rivers, &c., are mere incumbrances to the memory, and ought, therefore, to be excluded from general instruction. But when a more extensive knowledge of the earth is required, either in the future calling, or for the aid of other studies, such as history, the reading of interesting travels, and a history of the discoveries, which have been successively made on the globe, by the civilized nations, will be far preferable to those dry

abstracts, which are contained in common geography-books. I cannot pass over this subject, without mentioning the important labours of Dr. Charles Ritter, at Berlin, a pupil of Pestalozzi's, whose extensive work on geography has seen a second and considerably enlarged edition, before the first was completed. Its transplantation into English soil, would be one of the most valuable additions to the stock of literature in this country. In reference to history, a good account of the Holy Land, for the better understanding of the Scriptures, is also a great and general desideratum. A catechism of names, with a few explanations and descriptions, will never interest; it ought to be drawn, like a landscape, *con amore*.

3. Of the inhabitants of this globe, man deserves the first, and a separate notice. This is a subject altogether neglected. The natural history of man should be generally taught in schools, connected with gymnastic exercises. Much misery, sickness, and much immorality too, arise from the general ignorance on a subject so obviously important. The chief advantages of careful instruction concerning it, would be the better preservation of health, the correction of public morals, and the emancipation of the poor from the extortions of quacks, and the ills which their remedies often produce. This would form the popular part of the subject: and to it should be added, in a higher sphere, a comparative natural history of the inhabitants of different parts of the globe, treating of their mode of living, their constitutions, and their prevailing diseases; and investigating the influence, which intellectual as well as moral and religious cultivation, has on the physical condition of man,—and, on the other hand, the re-action, which a neglected, or improved, physical state produces upon his moral development. This would form, in a manner, the connecting link between geography and history.

4. Next to man, the animal creation deserves to be noticed. Indigenous animals, and, among them, especially those that are important to man, either as useful servants,

or as noxious enemies, should form the subject of general instruction, not, however, from books, but from ocular inspection and observation. Much voluntary, and, still more involuntary cruelty might be prevented, more effectually than by Mr. Martin's Act, by interesting the minds of children in those animals, which are within the reach of their power, and enlightening their minds concerning the economy of their life, and their various wants. The zoology of the Holy Land forms another branch, which should not be neglected in any school. Foreign animals should be introduced, only where there is a call for it,—as, for instance, the elephant, on account of the ivory, &c. Further scientific details may conveniently be reserved for those, who may stand in need of them.

5. The vegetable kingdom ought to be treated upon the same plan, confining general instruction to what is indigenous, or what becomes important by its general use,—as, for instance, tea, cotton, &c. In agricultural districts, the different plants that are cultivated there, and the noxious weeds, should be introduced. The medicinal properties of plants are another interesting branch of this subject. All this should be studied from nature. The farther directions in which this science can be pursued, are manifold, and must be determined according to the peculiar wants of each pupil.

6. Of the mineral kingdom, the same is to be said; the general knowledge of it ought to be confined to its local extent, including, of chemistry, as much as falls within the observation of each class of society, and can be made available in its sphere.

It will be observed, that the value of all the instruction here enumerated, lies principally in those universal laws, facts, and relations, of which the different sorts of beings and things, and their various phenomena, are mere illustrations. The reduction, for instance, of all animal and vegetable bodies, to earthly substances, after the departure, or by the destruction, of life; the re-animation of

earthly substances into plants and animals; the analogy between the different parts of animal and vegetable economy; and other facts of the same kind, may easily and fully be illustrated, on the most domestic subjects, and in a familiar manner. The teacher's rule should be, to lead the child to observe, to compare, and to investigate, whatever is within his reach, and to make him acquainted with all that he comes in contact with, in such a manner, that he will not only have a fund of real knowledge, concerning what he has seen, but likewise be capable of extending his information, by his own observation and thought, whenever his opportunities for it increase.

As regards those outward objects, which are not the productions of nature, but of human art, it depends entirely on the sphere, in which the child moves at present, and is destined to move in future, in what direction, and how far, in each, the child is to be made acquainted with the productions of art and industry, and with the mode of preparing them; and as, in every school, a number of children will have the same wants in this respect, it will be easy for a judicious teacher, to regulate this part of his instruction accordingly. Only let him bear in mind, that the object is, not so much the knowledge of the things, as the exercise of the mind upon these things, and the lasting benefit, which may be derived from them in this manner.

The second great department of knowledge is that of man's intellectual and moral nature. Here, again, we have the distinction between the law, and that which is under the law; and we have a farther distinction to make, between the inward and the outward life of man. But, owing to the fact of man's natural corruption, which religious instruction only can fully clear up, the law of the Creator is not perfectly realized here, as it is in outward nature. This circumstance, and the impossibility of discovering the law itself, abstractedly, in an unregenerate state, have thrown great difficulties in the way of instruction on these heads, which will not be removed, until all our educa-

tion, and all our teaching, become sanctified by the spirit of religion. Even the mere sketch of what should be done, would fill volumes, and I must, therefore, content myself with enumerating the wants, reserving for another opportunity the discussion of the mode, in which they might best be remedied.

The law of man's internal life is to be traced, in every individual, by directing his attention to the consciousness which he has, of his own thoughts and feelings, at each time, and to the standard of true and false, of right and wrong, which is implanted in him, as a light, to shine in his darkness.

The expression of man's internal life, or of that which passes within him, is deposited in language, which, correspondingly with man's thoughts, comprehends his own existence, and all that surrounds him, but represents every thing in the peculiar colouring of the mind, into which it is received, and by which it is reflected back upon the world. The native tongue ought, therefore, to be taught with a view, to enlighten the child on the nature of his immortal being, of which language is the mirror; on the tendency of its different powers and faculties, and on its condition. Foreign languages should be introduced, as means of comparing the different peculiarities of thought and feeling in different nations, and, yet, tracing the unity of human nature in them all.

The law of man's external life, or what constitutes social morals, has, as well as that of his own internal life, a record within the child's mind, to which the teacher ought to appeal.

The expression of his external life constitutes history; which, instead of being, as it is now, the history of man's social brutality, ought to be a record of the progress which man's condition made, at different times, towards the attainment of the divine purpose concerning man. Such history, however, is still unwritten, though the sources for composing it are plentiful.

I feel, that a more full discussion of these important topics would be highly desirable; but being conscious that, in a whole course of lectures, appropriated to them exclusively, I should hardly be able to do them justice, I have been only anxious to point out the place, in which languages and history would come in, and what instruction ought to be given, parallel with them, concerning the immortal nature of man, and its various relations. The modifications, which ought to be made, with regard to the different spheres, in which the pupils will have to move, are more manifold here, than in any other department of knowledge; if it were for no other reason, than because the field is infinitely richer, and, considering the shortness of man's life, and the limitation of his means of acquiring knowledge, truly endless. There are, however, some things which ought to be universally taught. It is not needful for many, nay, I am afraid, useful but to a few, to know what views men have entertained, at different times, of the soul,—particularly if, as is commonly the case, the erroneous systems of past times, are made the road to the discovery of truth. But it is needful to all, that they should be at home within their own hearts and minds, where, at present, most men are perfect strangers. It is farther needful to all, to have a full understanding, and a deep feeling, of the import of their native tongue, and of its connexion with the mind. And, lastly, it is needful to all, to have a knowledge of the history of their own nation, that the oppressive state of society may be to them a source of instruction, not of irritation, and that every man may, according to his station, be able to ascertain the causes of existing evils, and to sow, as an intelligent member of the commonwealth, the seed of better things for the generations to come. Men are not machines, not ciphers. Every man has a positive power of social good and evil; his existence will bear positive fruits of one kind, or of the other, for those that are with him, and for those that come after him; and, therefore, nothing should be neglected, that can serve to enable a man to

make the state of things, in which Providence has placed him, a blessing to himself, and his own existence a blessing to others.

To the third great department of knowledge, viz. that which treats of the divine being, and divine things, my next lecture will be exclusively appropriated; so that I may here conclude the present.

LECTURE VII.

HOW FAR HAS CHRISTIANITY HITHERTO BEEN ALLOWED TO INFLUENCE EDUCATION, AND BY WHAT MEANS ARE THE DIFFICULTIES, ARISING FROM OUTWARD DISTINCTIONS AMONG CHRISTIANS, TO BE OBVIATED IN IT?

RELIGION is not only that which ought to crown the work of education, but it ought to be the basis, the life, and the end of the whole. Until this principle be acknowledged, in its full import, and in its universal application to all classes, and all individuals, we cannot speak of Christian education being established among us. There may be attempts, here and there, in a single instance, and in a certain manner, to Christianize education, or, rather, to superinduce some of the things belonging to Christianity, upon a system which has for its object, to divide man between the world and his self. But, with all this, our education still remains essentially unchristian, both as regards its general character, and, in particular, the manner in which religious instruction is conveyed.

Let us take, as an instance, one of the prominent features of the Christian code concerning the economy of human life, I mean the brotherly equality of the members of Christ's church, and ask, what deference is paid in educa-

tion to the injunction of the apostle James, who admonishes us " not to have the faith of our Lord Jesus Christ, " the Lord of glory, with respect of persons;" and warns us against that proud and ungodly practice, to say to the man in gay clothing, " Sit thou here in a good place;" and to the poor, " Stand thou there, or sit here, under " my footstool." If it be contrary to the spirit of christianity, to make an humiliating distinction, and an intentional outward separation of rank, among adults, among whom the difference of pursuits, and, consequently, of habits, of feelings and of modes of thinking, naturally gives rise to a variety of distinctions, even independently of any vain or conceited motives, how much more sinful must it be, to introduce such distinctions and separations, artificially, among children, where those causes do not exist? Who gives us a right to say to the child of the rich father, " Come and live thou here, where every thing is " abundantly provided for thy comfort, and thy instruc- " tion;" and to the child of a poor man, " Go, and get " thyself taught there, where thou mayest get as much " information, as we think it right for the poor to have?" Will any candid man stand up and say, that this is not in direct opposition to the Apostle's precept? Shall it be argued, that he merely refers to the separation of sittings in places of worship? Are not your schools to be temples of the living God, in which children are to be brought up as his children? If they are not, nor even pretend to be such, verily, you had better shut them up, than bring upon yourselves two-fold condemnation. And, if we are not to make invidious distinctions with regard to the sittings, which is the lesser thing, how much more unchristian is it, to make them with reference to the greater thing, viz., the opportunity of cultivating and instructing the immortal soul? So far, however, are we from valuing the injunctions of the Gospel, that we have not only separate sittings, but often separate buildings, for the worship of the poor, and of the rich; and, in education, there is as

great a gulf fixed between them, as it is in the power of man to interpose.

I am fully aware of the difficulties attending this point, particularly in a state of society so far distant from primitive simplicity, as that in which we live. I know that a father could not, without an unwarrantable risk to the moral and spiritual welfare of his son,—not to speak of temporal disadvantages,—allow him to be educated with children of the lower classes. The corruption there is so great, that the least contact will inevitably produce infection, and of the very worst kind. And what does this prove, but that the poor children are neglected in a most inhuman and most unchristian manner? A man is perfectly right in refusing to put his child into a situation, in which it has a greater chance of being lost than of being saved; but he has *no right* to consider his neighbour's child as a more proper object of ruin and perdition than his own; for so in fact he does, if he remains indifferent to the moral corruption of the children of the lower orders, which he sets up as a plea for the separation of classes in education; and he who, having means in his power, does not employ them in rescuing the rising generation of the poor from the infection under which, at present, the generality of them are perishing, is guilty of as great a sin as he, who would indolently expose his own child to such contamination. For if we are to love our neighbour as ourselves, surely we are to love our neighbour's child also, as our own. How much do we betray our unspiritual condition, our worldly-mindedness, by this fearful contrast between the indifference, with which we treat the claims of immortality, concerning which all children are equal, and the importance which we attach to those adventitious things, concerning which, their lot is, by birth, different. What an outcry of commiseration is there, if a young man of family and fortune ruins himself by a criminal course of life, and thereby comes to an ignominious end! And with what cool indifference, at the same time, do we wit-

ness the same corruption, and the same fate, taking hold of hundreds and thousands of our poorer and less "well connected" fellow-creatures, who, in the sight of God, are quite as valuable as the other. Verily, we are "partial in "ourselves, and are become judges of evil thoughts."

One of the consequences of this our corrupted and unbrotherly feeling is, that when we provide for the children of the poor, we always exercise a presumptuous power of cutting out their intellectual and spiritual portion as scantily as suits our perverse views, or our interested motives. Nay, in many instances, we educate the poor in a manner more analogous to the Indian spirit of *castes*, than to the brotherly spirit of the Gospel. I know a school somewhere down in the country, established by a rich 'squire, in a village belonging to his estate. If you go to that school, all looks exceedingly nice and well; the school is conducted on one of "the approved systems," in rather a superior manner, and the patron and his lady take a personal interest in its progress; so that you leave it with a high degree of admiration for the benevolence of the founders, if you do not happen to know the secret, that the chief object of its establishment is, to provide the rising generation of the manor-house with a stock of well-trained servants. To this purpose, of course, the instruction must become subservient, as much as the training of the hounds in the kennel to their future calling in the field. Of a piece with this manufacture of servants, is the plan of forming schools of industry, which has been started, and, on a small scale, realized, in different parts of the country. Not that the founders of these schools are actuated by interested motives; some of them, I know, are far above any such imputation; but the principle itself, of making a child, because he is born of poor parents, work for his bread, before the powers of the mind have attained sufficient maturity, is, in itself, one which deserves to be condemned. A simple appeal to parental feelings will decide the matter. Let any father, or mother, in easy circumstances, be told,

that, from the age of ten years, or even earlier, their child should be made to work a certain number of hours every day, for his own support—would they not think it an uncommon hardship? Would they not plead his tender age, and beg, that he may be permitted to grow up, free from the cares and toils of this earthly doom, until his mind have acquired sufficient strength to bear the burden, without breaking under it? But why should they not think a hardship for other children, what they consider so for their own? It is, however, not a matter of feeling only; though this feeling, in itself, is an evidence of the divine will in this respect. God has appointed to man, as well as to animals, a time, during which each is to take care of his offspring; that time is marked in the feeling of every creature, by an instinctive impulse of nature, not to forsake the helpless being, but to provide for its subsistence. The slightest acquaintance with the constitution of nature, moreover, teaches us, that every being has, at the beginning of its existence, a period, during which all its energies are employed in its own internal development, and cannot, without injury, be devoted to any external end; and that this period is of longer duration, in proportion to the more perfect organization of the being itself. Hence it is, that man is physically of the slowest growth, among the animals of his class; and it is obvious, both from the general analogy of things, and from experience, that the additional consumption of energy, in the unfolding of the mind, tends to protract, rather than to accelerate, the epoch of his maturity. But the most important consideration of all is, that man, having a destination beyond the present life, and his existence on this earth being merely a transitory state, the prospect of life should be opened to him in such a manner, as to permit his view to extend themselves, beyond the necessities of a finite condition, to the ultimate end of his being. Now, it is well known, that even minds, matured in themselves, and strengthened by a quickening influence from on high, find it often difficult to

keep themselves free from the encroachment of the cares and anxieties of life, upon their peaceful and steady pursuit of the heavenly aim;—how much greater fear, then, is there, that children, whose mind is too early oppressed by the thought of the necessity of gaining an earthly subsistence, may never see clearly that, which it requires all the powers of well-developed and matured youth, vitally to apprehend, namely, the true position of man, and the real object of his existence? This is a consideration of such paramount importance, that no objection can avail against it. I have, indeed, been told by some, who admit the general correctness of these principles, but think them impracticable in the present state of things, that children, who are educated in industry schools, could not be educated at all, or, at least, only a small number of them, were it not that the produce of their industry assists in the support of those establishments. Of the strength of this argument, I confess, I entertain some doubt, having reason to think, that in most instances the finances are more injured by the spoiling of materials, and by the inferiority of the articles produced, than the small profits will repay;—but, even admitting the plea to have all the weight, which the advocates of industry schools give to it, I should still be sorry to see such establishments becoming more general—not because I do not acknowledge, that, in some instances, they may do a certain degree of good—but, from a fear of seeing the number of palliatives increased, on the strength of which the social conscience is always ready to fall asleep, and to forget, how much remains yet undone, in order to obtain a Christian state of society. Suppose, for a moment, that industry schools, could be raised, at once, all over the kingdom, so as to provide this sort of education for every poor child, would not the public persuade themselves, that education was almost in a millennial state, from which we might fairly expect the restoration of national prosperity, and the general improvement of society, cant words, by which we delude ourselves into an idea,

that all is right, often at the very time, when the adoption of a radical remedy is most urgently required.

Another pernicious consequence of that unbrotherly separation of classes, at present obtaining in education, is, that every class is thus given up to its own faults, its own prejudices, its own inducements to evil. The corruption of human nature adapts itself, unfortunately, to whatever circumstances man is placed in, and hence it arises, that every class of society has vicious habits, and perverse, or, at least, erroneous, sentiments, peculiar to itself. As a counterpoise to this tendency, by which depravity acquires the sanction of established authority, Providence has wisely ordained things so, that a mutual intercourse must, to a certain degree, necessarily take place between the different classes, which has a correcting and improving influence upon all, both by the conflict of opposite errors and inimical habits, and by the good example which each may, in some things, derive from the others. Those that attribute the separation of classes entirely to pride, are therefore mistaken in this, that they do not perceive, how the reluctance to be disturbed in the indulgence of inveterate habits, and the idolatrous adherence to bigoted notions, has as strong a power to alienate the lower classes from the higher, as the higher from the lower, and that pride is merely an accessory to this deeper and more unconquerable feeling. Now, it seems evident, that the more this feeling is indulged, the less is there hope of national improvement; and, if the separation is found to extend to education, that the evil has reached its highest pitch. That this is actually the case in this country, no one can doubt; the only question is, "how far is it practicable to remedy it?" A sudden mixture of the children of all classes, from the highest to the lowest, is entirely out of the question, on account, not only of the prevailing prejudices, but of the real impediments, which the moral condition of the latter now presents. But, if it is not possible to get rid, at once, of all those separations, it is, at

least, possible to mitigate some of them, which seem, as if they were wantonly introduced, from an exaggerated taste for distinction. It can hardly be expected, under existing circumstances, that a nobleman will send his children to be taught in the same school with those of his cottagers; but, there seems no reason why, for instance, a wholesale dealer should remove his child from the establishment in which he has placed it, merely because one of the shopkeepers, whom he supplies, has gained admittance for his child in the same establishment; nor can it well be conceived, what mighty gulf there is between a shopkeeper of the first, and one of the second, line of business. The inconvenience, I suspect, would be but very trifling, to have "the mural down between the two neighbours."

As to the general practicability of uniting the different classes in education, independently of the peculiar state of things in this country, at the present time, we have experience in support of a principle, so consonant with the spirit of christianity. In one of the Pestalozzian establishments at Yverdon, I saw, at one and the same time, the son of a count, designated by his government as consul in the Levant, preparing himself for the university; a young peasant, whose father wished that he might stand behind the plough, a more enlightened man than himself; and the son of a neat'sherd, from the mountains, who paid for his son's education, not in money, but in cheese. They slept in the same room, ate at the same table, and partook mainly of the same instruction; and, in observing them at their studies, or in the hours of recreation, you could not have pointed out, which was his excellency, and which was Jack. And let it not be supposed, that this is a single, or very extraordinary, instance. In one of the minor kingdoms of Germany, I have seen the son of a cabinet minister in the same school with grocers' and tailors' boys; and similar sights,—in this country "*incredibilia dictu*,"—you might see, in many of the well managed schools of the Continent. That the same

things are not now possible here, I repeat it, I am aware of; but I have stated these facts, in order that those, who are liable to draw general inferences from their own peculiar case, and to fancy their own system the pattern of systems, may likewise be aware, that a more humane, and a more Christian state of things, is, in itself, possible, and that they may not treat, as a chimæra, the attempt to return gradually to a less artificial state. That such a return is necessary, is, on more than one ground, obvious. Are we not looking forward to the ultimately perfect establishment of Christ's kingdom on earth, in which there will be dignities and powers, but no adventitious or invidious distinctions? Every step of approximation to the state of things, as it will then be, is a blow at the hundred-headed hydra, self, who has so effectually ensnared us in our own fashions.

The empire which these fashions exercise over us, is not sufficiently taken into account by those, who lament the corruption, and strive for the improvement, of the public morals; nor is there in education a sufficient degree of attention bestowed upon that part of our nature, in which these fashions have their root, viz. the *moral feelings*.* All the impulses to action, in an unregenerate state, are derived from them, and religion can never have a true hold upon our nature, nor exercise a vital influence over our conduct, until it has impregnated our feelings. Hence it is, that the dogmatical instruction in religious truths, which is, in our days, considered as the sum of religious education, has no influence whatever in amending the heart.

* I call them moral feelings, not to denote that they are morally good, but to distinguish them, as the feelings of our *moral* nature, from the *animal* feelings, to which the word *feelings*, by itself, is most commonly applied. There cannot be a stronger proof of the oversight, which the moral philosophers of this country have committed on this head, than the entire want of an appropriate name for a thing, which in other languages has received such distinct appellations. No English word will ever supply the place of the German *Gemüth*, or of the Greek αἴσθησις and θυμός, which denominate the same, the former in its receptive, the latter in its selfactive manifestation.

It is as reasonable and agreeable to nature, to attempt to convey food to the stomach through the eye, as it is to make religious impressions upon man through the understanding. It is proper that the eye should see what the mouth receives, and so, likewise, that the understanding should be enlightened on that, which nourishes and quickens our feelings; but there is yet more hope of one that feels religion, without understanding it, than of one that understands, but feels not, even as there is a fairer chance for him who eats in blindness, than for him who sees the food, but keeps his mouth shut. Now, the same power, which our feelings have for good, when penetrated by the good spirit of God, is given up to evil, when our feelings are left to the sway of our own selfish and corrupt spirit. To this dominion, as much as to the impulse of animal appetites, must we attribute the vices of different classes of society; nay, of many vices, by which the animal man is mortified, the root must be sought exclusively in the moral feelings. It has, perhaps, never been observed, how great a share fashion has, in upholding vicious habits among different classes. In the higher ranks the rage of fashion is admitted to have a powerful, nay, an all-overbearing influence; but that the same should be the case with the depravity of the lower orders, is less obvious, though not less true. A fellow who has grown up in a sphere of society, in which drunkenness is considered as a sort of heroism, will, independently of all sensual appetite, nay, perhaps, even to the mortification of it, be as reluctant to yield to the better conviction of his conscience, and thereby to expose himself to the sneers of his associates, as an officer, to refuse fighting a duel, though the fear of death, and the sting of conscience, may be combined to dissuade him from it. Such is the power of fashion, that a man will rather do, what he knows to be wrong, and what he hates in itself, than make a bold stand against the laws of iniquity, which usage has sanctioned, and which owe all their authority to the love of approbation and the fear of

contempt. It is on this ground, that attempts have been made, to use that love of approbation, and that fear of contempt, as a lever in education, to obtain the practice of certain virtues, or the fulfilment of certain duties; but it has been forgotten, that those feelings, powerful as they are, to prevent a man from forsaking evil courses, have no power whatever, to produce good, being the offspring of the unregenerate nature, and therefore evil in themselves. Outwardly good conduct may, in some instances, be obtained; but even that will generally fail; for it must be observed, that it is not approbation or contempt, generally or abstractedly, that man loves or fears, but the approbation or contempt of those, with whom he sympathises, and to whose suffrage, therefore, his own feelings give an internal sanction. The reveller, who shrinks from the sneers of his associates in sin and debauchery, is perfectly indifferent to the contempt of an honest man, or of a chaste woman. The case of Montgomery, who, after a long course of profligacy, poisoned himself in Newgate, to avoid the disgrace of a public execution, and who was tormented in his last moments by the idea, that he had been guilty of insincerity towards the turnkey, in concealing the laudanum from him, is one of those singular instances of a strong sense of shame remaining in individuals, whom we should suppose to have been long dead to all shame. If this subject were seen in its full importance, there can be no doubt, but that the inadequacy, both of discipline and instruction, in the present systems of education, would be felt; and it would likewise be perceived, how much a less strict separation of classes might contribute, to neutralize the influence of the prevailing fashions of each class. But enough has been said on a topic, which might have been dispatched with a simple reference to the brotherly union, in which Christians are enjoined to live together, had not a highly unnatural state of things rendered the practicability of that command questionable, in the eyes even of those, who do not deny its divine authority. Having urged its importance, and

pointed out its blessings, I must leave it to the conscience of every one, individually, to do as much as is in his power to give it effect; and I proceed to inquire, how far, with reference to religious instruction in particular, Christianity has hitherto been permitted to influence education.

If we take the answer, which some of the most zealous advocates for Christianity return to this much discussed question, at their public meetings, we shall persuade ourselves, that Christianity is not only perfectly established, as the ground-work of all other things, in the education of a great proportion of our children, but, likewise, that its influence is making rapid progress in those quarters, where it had been neglected hitherto. The ground on which they rest such presumptuous statements, is, that, in almost all schools, the doctrines of Christianity are carefully taught, and their superiority to all other knowledge, their absolute and infallible authority, is emphatically inculcated. It never seems to occur to these trumpeters of good tidings, that the most absolute practical ignorance of religion, is by no means incompatible with the most complete doctrinal knowledge of it; that the *mouth*, nay, and that mystic power, the *memory*, too, may be full of high doctrines, of well-chosen and well-interpreted texts, exhaling, continually, the sweet savour of sanctity, and yet the *heart* be in a state of perfect alienation from God, and the *mind* utterly darkened against his light. This was the religious state of the Pharisees of old, and this, I fear, is the state of far the largest proportion of the so styled religious world, in our days. They are obtruders on the kingdom of Heaven, hoping, by their high and supercilious professions, to gain admission there, where humility of faith, in a spirit of genuine love, will alone be acceptable.

If we inquire into the causes from which this spirit of Pharisaism arises, in the first instance, individually, we shall find that it has, for its ground-work, the general corruption of the human heart, which, in these false saints,

has been restrained outwardly, so as to produce a sham-consistency with the divine law; but which, inwardly, is unsubdued, unconverted, unrepenting, and, therefore, unregenerate, unpurified, and unsanctified. To this common inheritance of evil, which, in unprofessing sinners, presents itself as open wickedness, and which, in the hypocrite, gains in intensity, what it loses in extent of manifestation, our Pharisees have superadded an evil peculiar to themselves, religious conceit: that is to say, the imaginary persuasion, that their heart is regenerated, and their mind illumined, by the Holy Spirit of God. If the danger and the obstinacy of delusion increases, in proportion to the importance of its object, there can be no doubt, but that this is, of all delusions, the most fearful, and the most incurable. But rather than enlarge upon a danger, which is so obvious, and an incurability, of which we have but too many proofs daily before our eyes, it becomes us to inquire, whence the delusion arises, and by what means it may be distinguished from a true assurance of faith. It seems natural to suppose, that, where there is a delusion of regeneration, some sort of change must have taken place, which has given rise to the mistake. This supposition is confirmed by fact; for, to sum up the matter in a few words, the distinction between true and false regeneration is, that the former consists in *a change of spirit*, and the latter in *a change of objects*. Originally, that is to say, not by creation, but since the fall, the human heart is governed by *the spirit of self*, which seeks nothing but self-gratification, and knows of no other motive, but what arises out of self, and refers back again to self. This spirit is in itself restless, for it seeks ever more gratification; it drinketh ever, and is ever thirsty; feedeth ever, and is ever hungry; and therefore it wanders from object to object, after the pattern of its great prototype, "going about, and seeking what it may devour." But God has, in his wisdom, ordained things so, that, whatever is within man's reach in this world, should

disappoint his selfish spirit, when made the object of its gratification; so that the renewed hunger is accompanied by a disgust for those things by which it has been allayed before. Whilst going this round of never-ceasing longings, and ever repeated disappointments, it so happens, by the course of Providence, that the subject of religion is presented to the mind, and, from this moment, the great trial of life begins. There are two things contained in revelation, the first, what God requires of man, and the second, what He has promised to give man. Which of these two it is man's first business to inquire into, is obvious; but it is no less obvious, that the selfish spirit will prefer the other. Accordingly, different individuals are very differently affected by religion. Some, who would wish to lay hold of the promises, but perceive them to be conditional, and find the conditions too difficult to be fulfilled, turn away from religion altogether, and, generally, for the whole remainder of their lives; being convinced that it can give no satisfaction to them, and, therefore, looking for gratification elsewhere, where, though they may not have much hope, yet they have not a positive denial of it. Others, equally eager to appropriate the promises to themselves, are less scrupulous concerning the conditions; which they evade by substituting some vain outward performances, considered as tests in the religious world, as, for instance, assiduity at public worship, display of prayer on private occasions, frequent participation in vestry meetings, and (though last, not least, subscription to, or speechifying at, religious societies) daubed over with an abusive interpretation of the doctrines of election, and of free grace. The most High God, and his eternal promises, are now the objects, to which the selfish spirit turns, with a hope to derive from them, ultimately, that self-gratification, which has failed everywhere else; the sinner, disappointed by the world, begins to wait on the Lord, not, however, for the Lord's, but for his own sake. Most of the passions find an ample

field for their display in religion, and still more in the religious world; the restless thirst for gratification, the root of all evil, is converted into a constant fidget for "religious opportunities," termed an anxious wish for communion with God; pride is puffed up with the privileges of the saints; vanity is gratified by the applause of ranting multitudes, or by a more refined notion of the "respectability of one's religious connexion;" the tongue, that unruly member, is busy in rebuking the "enemies of Christ," especially behind their backs, and scrutinizing the consistency of believers; hatred, malice, and all uncharitableness, are indulged, in various modes of persecution, both by word and deed, and by an affected abhorrence of "the unclean thing;" ambition becomes a laudable feeling, through its alliance with a "holy zeal for the cause of the Cross;" covetousness is made a duty, on the ground, that "he who provideth not for his own house, is worse than an infidel;" splendour and luxury are sanctified means of adding to the respectability of religion; and so on, multiplying religious pretexts for ungodly sins, "drawing iniquity with cords of vanity, and sin, as it were, with a cart-rope." A few grosser sins are entirely subdued, as far as outward commission goes, or, at least, indulged with precaution, so as to avoid public scandal; whatever remains of the deceitful lusts in the heart, is laid to the door of Satan,* as his temptations, appointed and ordained for the purpose of glorifying God in his saints; occasional transgressions are charged upon this "body of sin and death;" and thus the selfish soul, having invested some of its sins with a heavenly raiment, and divested itself of the blame attaching to the rest, by transferring it upon others, stands in its assumed purity and sanctity, a snare to itself; to the world, a phantom; and to the wise, a whited sepulchre. This is false regeneration; a change of objects, but the same spirit.

* On which account a celebrated preacher warned his congregation not to "bear false witness against their *neighbour*."

How different from this, the true regeneration, arising out of an internal conviction, which no man can give to himself, but only yield to it, when given him from above; the conviction that the soul, seeking its own self, and that which belongeth to self, is altogether out of its true position; that God, the centre of all things, being in all things, and having power over all, is alone able to seek the creature with that search, by which it will be found, and restored to eternal perfection, peace, and joy; that the creature, on the contrary, is unable to seek any thing but God, without sin, and without regard to self. This conviction, —together with the apprehension of the power and holiness of God, on one hand, and of his mercy and loving kindness on the other,—overwhelming the soul, the idea of self, and the feeling for self, are annihilated: the motives derived from self cease, because their source is, as it were, dried up; and the well of everlasting life begins to spring up inwardly, giving man the will and the power to love God as a child does his father: to love himself as a vessel of the divine life, and as an object of its regenerating influence, and his neighbour, in the same sense, as an instrument for his correction, and reciprocally, as an object of his improving influence, by a mutual intercourse through and in God. Here there is not a mere change of objects; there is a change of spirit; the creature has ceased to seek itself, or any thing belonging to self—it seeketh none but God, into whose hands it has given itself up entirely, not with a view to get the blessings, which he can give, and will give; but from a conviction, that this entire devotion is the only true position for the creature, to stand in to its Maker and its Saviour. Gratification is no longer an object of pursuit, though received in thankfulness—the whole tendency of the soul being directed towards conformity with the divine will, towards similitude, and union with God. This is truly "seeking first the kingdom of God, and his righteousness."

The distinction, then, between false and true regeneration, is clearly this; that the former is an endeavour on

the part of the creature, as it were, to lay hold of God for itself, self being the mainspring of its religion now, as it was before of unbelief and sin; whereas, the latter is a yielding up of the soul to God, whose holy spirit becomes the spring of a new life within it. The former is a self-made, and selfish religion, in fact no religion at all; the latter is a religion, whose source and object is God; that is to say, the only true religion. Hence, it follows, that the illumination of the latter must be true and real, and that of the former false and illusory, which, though it does not prevent a close resemblance, in the literal expression of doctrinal points, yet produces an immense difference in practice, as well as in the internal feelings of the soul. To which of these two religions we ought to show the way to the rising generation, cannot, for a moment, be hesitated about; the only question is, what we must not do, that we may avoid the one, and what we can do, that we may attain the other. This leads me to an inquiry, which I had before intended to introduce, concerning the causes, which have led to so general a spread of that spirit of Pharisaism, which I have endeavoured to trace to its origin in the human heart, individually. It is a sad reflection to think, that a nation, to whom such power is given, for the spread of the Gospel over the world, should, instead thereof, propagate, as I fear is the case in most instances, a system of spiritual selfishness, which, although, by its outward accordance with the letter of revelation, it has a form of Godliness, yet in its true nature denies the power thereof, and is calculated to keep the world in ignorance even of the existence of such a power. For, let it be remembered, that words and names add nothing to the knowledge, much less to the state, of the soul; that a man may talk of the operations of the Holy Spirit, nay, and write volumes, and well-written volumes too, on the subject, and yet he may not know any thing of the Holy Spirit; on the contrary, if he associate with those words all the ideas and feelings of that fancied illumination, which accompanies a false regenera-

tion, the reality of his illusions, which he is unable to discern from the reality of the reality, will only tend to insure the perpetuity of his ignorance; for none are so unwilling and unfit to learn. as those who fancy they know already. Woe unto our children, because such is the knowledge by which, and in which, they are educated! They are taught religion by names and words, not by life and spirit; those that are destined to become the teachers of the people, are told of the Lord God, and of his marvellous works, in the same style, in which they are made acquainted with the fables of Jove and Hercules; the youthful imagination is imbued with both at the same time, so that the latter, which is the more palpable, is almost sure to make a deeper impression; the importance of both, must, from the solicitude evinced by the teacher, appear, at least, equal to the pupil, and the shame attached to ignorance of mythology, even if there was never any attached to the knowledge of religion, will cause the balance to sink on the side of the former.—Is it, then, I ask, to be wondered at, that, from such schools, a Robert Taylor issues forth, who can make no distinction between mythology and revelation, and is insane enough to reject the latter, because he has sense enough to see the futility of the former?—And let it not be supposed, that this reproach falls upon the Establishment only; if the Dissenters have not equalled it in "classical attainments," it is only because they want the means; not because they see the impropriety, and the danger, of filling a youth's head with "cunningly devised fables," before he has acquired any knowledge of the truth, to the test of which they must be brought, if they shall at all be made available for instruction. And yet, it seems not very difficult to conceive, that it is a heavy sin, to acquaint the child with a number of idol-gods, created in the corrupt fancy of man, and after the corrupt image of man, before he has had time vitally to apprehend the all-important truth, that man was originally created after, and is destined to be restored to, the likeness of the one true and living

God. But none are so blind as those that will be blind, and the more the light stares them in the face, the greater is their blindness.

The poor, it is true, have this advantage, that the snares of heathenism are withheld from them; but if they have a bad thing less, have they, therefore, a good thing more? What is the condition of their religious instruction? Are they not made to run over the Lord's Prayer, the Creed, and Catechism, in the same manner, as over the pence and multiplication table; and do they understand any more of the former than of the latter? What can they, from the character of their tuition, possibly learn on the subject, but that these are words, which are required to come forth from their lips? About their meaning they concern themselves the less, as their mind is wholly taken up with the apprehension of the punishment, or the hope of the reward, that awaits a deficient, or perfect, performance, of this unhallowed babbling of things most sacred.

But, leaving all these incidental defects of our much lauded Christian instruction out of the question, I would ask: Where is the school, in which children are received in the name of Christ, in the true sense of the word? Where is the teacher, who abstains from inculcating any human system, but, contenting himself with laying before the pupil, in a plain and intelligible manner, the facts of revelation, leaves the interpretation of them to the Spirit of the Lord God, having faith that the child has some part in that Spirit? Where is the teacher, or the parent, that is contented to see a child become a Christian, without caring, whether he profess himself of this or that denomination, or of any denomination at all? Or, rather, I should ask, where are the people, in this enlightened age, that can believe a man to be a Christian, if he be of no denomination? That is to say, where are they that will acknowledge a man to be a Christian, if he choose not to be a carnal Christian after their fashion? Have they not—so great is the want of classing men in denominations—col-

lected all those, who profess to be of none, under the queer denomination, "Nondescript," of whose tenets, I apprehend, it would be difficult to give an accurate account? One question more, on this tender point, the carnality of the Christian world: If there were no earthly interests mixed up with religion, would men be so anxious to give, or to receive, from each other, outward pledges concerning it? I apprehend not. If it was purely for the sake of Christ, and of the salvation of souls through him, the denomination would become less important, and from this very reason, the Christian character itself would have greater weight. As it is, however, there are but few who can understand, that the inward does not come by the outward, and still fewer who can conceive of the inward existing without the outward, or independently of it. Here is the great point. Because we are anxious to make our children Churchmen, or Baptists, or Independents, or Friends, and so forth, therefore we fail of making them Christians, as, otherwise, by the blessing of God, we might be enabled to do. Because we teach religion, without faith in the indwelling of the everlasting light, in the child's darkness, therefore that light faileth to shine upon our instruction, as we have the promise that it would do, if we were to teach truly in the name of Him, who has been made manifest in the flesh, as the true light.

It is a remarkable fact, that whilst every man, who chooses to start a new system of education, or instruction, is sure to find followers, there has not yet been any attempt made, at least not professedly, or consciously, to take for a model, that great pattern of education, which God himself has laid down, in his marvellous guidance of the human species, from darkness to light. If He, whose is the kingdom and the power, has condescended to prepare mankind, during ages, for the reception of that important revelation, by which the way of salvation was thrown open to all men, why should we, his feeble instruments, be so loth to take a similar course with the child, and, instead of

cramming crude doctrines into babes, to lay the groundwork of the gospel, by a previous course of practical preparation? But the fact is, that the dealings of God with man, have never been understood in this respect; for, owing to the mass of minute criticisms upon the Bible, with which our attention is engrossed, we have not yet had time to consider the comprehensive and sublime views of life which are contained in it, and of which the present subject forms a striking illustration.

The first step which God took with man, after he had fallen from his primitive state, was to appoint outward nature as his first teacher, and the ties of blood, as tokens of remembrance of that heavenly tie, which, by man's disobedience, was broken. The second step, in the Noachic dispensation, was to impress man with the connexion between the earthly and the unearthly, and to show him the outward world, and his own physical existence, as a stage, on which he may manifest moral good or evil.

The flood itself was an awful demonstration of the truth, that the most Holy will not suffer unholiness in his creation; whilst the covenant with Noah, by the mildness, both of its tenor and its emblem, held out the prospect of a hope in heaven, to man, whose view, by the first decree after the fall, was confined to the earth. At the same time, the few simple commands, concerning the treatment of earthly things, which are added, were the first exercise of practical obedience, required at the hands of man, after the fall. He was taught to yield up the earthly thing unto God his Maker. The Abrahamic dispensation was the next positive step; and the dispersion of the human race from Babel, was a preparation for it, in the same manner as the flood was for the covenant with Noah, showing man, that he was not permitted to do after his own will and conceit. Having thus been convinced, by fact, of the vanity of the attempt, of projecting for himself the plan of his existence, he was better prepared to receive the idea of a direct guidance by the Lord, and of instrumentality to his will, which it was

the object of the covenant with Abraham, at the same time, to establish and to reveal: whilst the sacrifice of Isaac answered the double purpose, of extending man's willingness to deny himself for God's sake, to the yielding up of the dearest treasure he possesses on earth; and of laying down a striking type, by which future dispensations might be recognized. After this, came the Mosaic dispensation, with its two precursors, the Egyptian bondage, and the wandering in the wilderness; mighty lessons to convince man that he must not lose his trust in God, which alone can save him from falling a prey to the violence of man, and to the power of the elements. The positive progress, however, of the education of mankind, intended by this dispensation, was, to extend the idea of divine guidance, and of human instrumentality, from the individual to the nation; to establish a state of things in subordination to God, to whom all things, earthly and human, in the Jewish theocracy, were directly subservient; and to lay down a distinct code of laws, regulating the duties of man towards God, and the social relations between man and man. At the same time, the contrast between God, the Maker of heaven and earth, the Creator of man, and idols, made by the hand of man,—between true and imaginary religion,—was put before man in the most marked manner.

So far, the divine education of mankind was purely practical; establishing relations, and giving commands, but adding of doctrine no more than was immediately and inevitably involved in the expression of those relations and commands. By degrees, man was introduced to all the influences which earth and heaven contain; he was rendered conscious of his own position in the midst of them, and the duties resulting from his position were clearly laid before him. This, in progress of time, led necessarily to the discovery, on the part of man, that he was unable to perform what his situation required of him; transgression followed upon transgression, and sacrifice was instituted upon sacrifice, again with the two-fold object, of preserving

the nation from despondency under so many failures, both individual and national, and of giving practical evidence of the want of that all-sufficient sacrifice, which was prefigured by them all. Nevertheless, the natural indolence of man, and his aversion to the way of truth, together with the seductive example of the surrounding idolatrous nations, often betrayed the chosen people into acts of open disobedience to the claims of their divine calling, and the consequent changes of their political condition were calculated to remind them of their instrumentality to a divine purpose, for which, alone, God had manifested himself amongst them in such power and glory; and to impress upon them the awful truth, that none, but, least of all, the chosen instruments of God, are permitted with impunity to resist, or fall off from, his holy purpose. It was during this struggle between the perfect will of God, and the weakness and imperfection of man, that a farther step was taken for the religious education of mankind, which might, not unfitly, be designated the prophetic dispensation.

The men whom the Lord raised up successively among his people, were so many running comments upon the events of the day, illustrating the connexion, which existed between the outward history of the Jewish nation, and their moral and religious condition; at the same time, the object of their mission was, to arouse the attention to some farther purpose of God, to which all the former dispensations were to be subservient. Here, then, we have the first trace of abstract doctrine in revelation, holding out to man a thing as yet unseen and unknown, and requiring, at his hand, implicit submission and obedience, from belief in, and reliance upon, that prospective dispensation, which, being spoken of only in riddles, was, as yet, enveloped in mystery. Connected with this claim of obedience, was the promise, that a help, of which the want grew more and more sensible, would be given to the faithful servants of God, whereby they would be enabled to accomplish His will, in a manner more worthy of the most perfect and

most Holy Being. This mighty help at length appeared. All the claims of Deity, and all the wants of humanity, were fully satisfied in one individual, God and man. The power of obedience to God, which is no other than the divine power itself, received in the life of the creature, was exhibited, in a perfect, unspotted, and unlimited manifestation. The distinction was clearly established, between the impotence of man, and the power of God; the corruption of man, and the righteousness of God. In Jesus Christ it was made known, both, what it was God's merciful purpose, to do for man, as for a guilty being, and what he would operate in him, as in a being, weak and corrupt. Yet, even now, it was not so much in doctrine, as in the events of our Saviour's life, in his example, and in his exhortations and precepts, that the Spirit of this dispensation was conveyed to man; and it was not until after his departure from the earth, that even his apostles were illuminated concerning his real nature, and concerning the spiritual facts, purposes, and means of that dispensation, of which they had become the instruments. Through them, the doctrinal instruction of our species, which had begun under the prophets, was completed, and man was now given over to the law of freedom, with the light of salvation placed before his eyes. In this state he is still, and will remain so, until the great day of the Son of man, when those, who have abused their freedom, either by rejecting, or by perverting, the light of everlasting truth, will be called into terrible judgment, and a new heaven, and a new earth will be established, by the instrumentality of those, who have, in humility and faithfulness, followed the path of God.

Having before us so clear an account of the way, through which, in the eye of divine wisdom, it seemed best to introduce man to the knowledge of his Maker, and to the nature of his position to him; it is rather astonishing, that man should take upon himself, to set this example altogether aside, and to devise a way of his own, which, as might well

be expected under such circumstances, is exactly the reverse of what ought to be done. The instruction of the Lord God *ended* with doctrine, after a long course of practical dispensations; our over-wise evangelical teachers, on the contrary, *begin* with doctrine; and woe to the man who proposes to postpone this part, to begin where God himself began, and to lead the child on successively, as God led on our species; they will cry him down as a man of unsound doctrine, as an enemy to Christ and his Cross. They will endeavour to find some flaw in his creed, and, if possible, to ensnare him by some of their crafty arguments on the doctrine of faith and good works, calling him a legalist, who goes about establishing his own righteousness, and holds in contempt the true foundation of faith. It may, therefore, not be amiss, here, to say a word or two concerning the bearing, which the two plans of religious instruction above mentioned have upon that important question. That instruction, which begins with doctrine, as it necessarily introduces many words, before their meaning can be practically understood, gives the body without the spirit, and thus leads to a dead faith, that is to say, a mere mental admission of the truth of the Bible, and of certain explanations of its contents. That instruction, on the contrary, which is modelled after the pattern of the divine plan, and, beginning by practice, ends with doctrine, at a period when experience shall have supplied the explanation of its terms—the pupil having become conscious of the assistance of an nternal teacher,—leads to a living faith, that is to say, an internal conviction of the inability of man to perform his obligations, and the consequent want, both of reconciliation with a Holy Judge, and of spiritual assistance for the regeneration of the soul, as well as an entire reliance on, and submission to, the means of grace appointed by God, and especially the help of his Holy Spirit. Keeping the distinction of these two descriptions of faith in view, it is easy to see, that the latter, which is the result of internal evidence, has a root in the soul, and therefore cannot but

bear fruits in life; whence it follows, that a living faith cannot exist without producing good works, while no works, on the other hand, can ever justly be called good works, but such as are the effect and manifestation of the power of faith within. That dead faith, on the contrary, which comes by doctrinal inculcation of creeds, is, in its very nature, barren, and is declared in Scripture to be altogether insufficient for the purpose of salvation. Our religious teachers, who are so over-zealous to bring their pupils early to "a compendious view of the orthodox faith," would do well to remember what St. James says of that belief, which consists in a mere mental acknowledgment of truth: "Thou believest that there is one God; thou doest well: *the devils also believe and tremble.*"

It is very striking, though, after all, but natural and necessary, that the mode of religious education, which the divine example suggests, is exactly fitted to the successive development of the human faculties, and in perfect accordance with the laws, by which their operations are governed; whereas the present mode of religious instruction is equally opposed to both. It is more natural for the child, at first, to direct his mind to the present, than either to the past or the future, and, accordingly, his religious instruction should begin, from the things present before his eyes, and involved in the course of his daily life. He should, first, learn to know God, as the last cause, the hidden source, from which all things are derived; every object should be traced, through its various states, up to the point where the original substance is received from the hands of nature, that is to say, of God, the Creator and Life-giver of nature. The regulated course of nature ought to be observed in the most obvious phenomena, such as the alternate return of light and darkness, &c.; the incapability of man to add thereunto, or diminish from it; and the necessity of submission to the arrangement of the Creator, will strike the child very strongly, if he be led to the feeling of it in moments,

in which he shows himself dissatisfied with, or expresses wishes contrary to, the established course of things. The idea of God, as the maker and supporter of all things, as the omnipotent ruler, whose power is irresistible, and his will immutable, and at the same time as the giver of a thousand good gifts, will thus impress the child's mind with that reverential awe, which is declared to be "the beginning of wisdom." It requires but a moment's reflection, on the nature of this first, and, as it were, preparatory feeling of religion, to comprehend, that it is impossible to produce it by reading and getting by heart, the respective portions of the Catechism, or even of Scripture itself; but that the only possibility of awakening it, is in a judicious use of the facts of life, as they present themselves, for the purpose pointed out to the teacher in revelation. The next step is, to arouse the child to the consciousness of his moral accountability, by directing his attention to that voice within, which performs the office of an oracle, before, and of a judge, after the commission of any act. This ought to be done, in the first instance, with reference to the use and abuse of outward objects; after this, concerning the duties which the child has towards himself, and in the domestic circle; and, lastly, with regard to the more extensive social duties, and to the worship of God; exactly following the succession of the three dispensations of Noah, Abraham, and Moses. Upon the ground of this instruction concerning man's duties, in the different spheres of his existence, which I suppose, of course, to be practical, not doctrinal, founded upon the facts of life, not upon mere words got by heart, the child is then to be made accountable, before God and his conscience, for all the violations of these duties, which he commits; the evil of sin itself, and the painful consequences which are attendant upon it, and which ought, in a perfect state of education, to be confined entirely to such as follow necessarily, by the immutable course of things, should now become the subject of instruction, still conducted in a practical manner. At the

same time, the attention is to be fixed upon the distinction between the good impulses, and the power of acting rightly, which are derived from God; and the corrupt tendencies of man's own nature, and his natural incapability to do the good. As the Jews, during the prophetic period, made, nationally, the experience of the difference between a life with God, and in obedience to him, and one without God, and in opposition to him, so ought every child individually to make the same experience, and the teacher's duty is, to concentrate the child's faculties upon self-observation, in such a manner as to enable him to gather the fruits of it with consciousness, and with intelligence. The prospect of an improved state, by a perfect submission to, and union with, the divine life, will, in the child's mind, be the natural result of all this.

As the above course of instruction proceeds, the child should be made acquainted with the history of the Old Testament, presenting the leading events in an unbroken chain, and inserting such of the prophecies, psalms, and other writings of the old canon, as are within the child's comprehension, at those periods to which they refer. Those who have never seen what practical instruction is, would be surprised, no doubt, to witness the effect, which these two parallel courses would produce, if the experiment were tried, and to observe, what constant reference the child would make, from his own heart to the record of revelation, and from the record of revelation back to his own heart. Such a familiar acquaintance with the dealings of God with mankind, in what might be called the childhood of our species, and with the parallel case in the history of his own heart, is the only preparation, by which a child can be enabled to comprehend the mission of Jesus Christ, as regards, generally, the Jewish Church and the world, and himself individually. With how different a feeling, and with how much more enlightened an understanding, would he then listen to the history of that God-Man, through whom sinful earth was reconciled to heaven, and

the power of heaven brought down upon earth, to reform and to renew it. Every word would then have its weight, and every word would bear its fruit. And how natural would the transition then be, from the life of Jesus to the glorification of the Lord's anointed, and the inspiration of his messengers; how enlightening, instead of puzzling, would then the Apostolic doctrine be; and how fruitful the retrospect over the whole of the divine dispensations! This, and no other, is the way to render the Bible a book of true and everlasting interest; not a book taken up from habit, or from the fear of man, or, perhaps, one step higher, the fear of hell; but a book of inexhaustible treasures, affording to the soul rich subjects of meditation, concerning the wonderful dealings of God with his fallen creatures, to which the constant, at last even unconscious and inevitable reference, from universal facts to individual experience, would give, as regards knowledge, an ever renewed interest, and, as regards the fruits of faith, an inexpressible value.

There is but one objection to the pursuit of this plan, which I think it worth while answering, because I can conceive, that it may occur to minds, sincerely anxious for the best, however opposed it may be to what they have hitherto held. It will be said, this may be education and instruction on the ground of the Bible; but it is not instruction *in the name of Christ.* It is true that *the name* of Jesus Christ, will not for some time be introduced to the child's ear; but does that preclude the teacher's acting in the name, that is to say, from obedience to, and through faith in Christ? Does it preclude the agency of Christ in the child's heart being made the foundation of all instruction? And farther I would ask: Is the Lord God, who led the Jews out of Egypt, and brought them into the Land of Canaan, who raised up the prophets amongst them, and filled their temple with his glory, any other than Christ, the everlasting Word? Let us not be deceived by sounds. The use of the name

"Jesus Christ," does not constitute a Christian education, which, on the contrary, consists, in showing Christ to the child, so as he himself has showed himself to man. And, therefore, as he showed himself to man, first as the Lord Jehovah, and afterwards as Christ Jesus, we ought in the same manner to make him known to our children. The practical difference is this: by following the example given by the successive progress of revelation, we put the child in possession of the full idea of what Jesus Christ was, before we give him the name; in the other case, we give him the name, before he has, nay before he can have, the idea; so that, by the time when his mind becomes sufficiently matured to receive the idea, the long continued vain use of the name has rendered the subject hackneyed, and thus destroyed, in the bud, the very essence of religion. It is deplorable, indeed, to see the desperate hurry in which parents and teachers are, in the present day, to render their children conversant with the whole of the Bible, and to furnish them with their own explanations of it; so that it is not an uncommon thing, to see children of ten or twelve years, who have had, what is called a religious education, ready to explain the most difficult passages, for instance, of St. Paul's Epistles, and being so fully satisfied with their sufficient knowledge of the whole, that they never evince the slightest desire to know any more. And how should they? They are in the same state as Rabbinical Jews, who will tell you of every passage of the Old Testament, what is the real meaning of it, and thereby they rest satisfied; in the same manner, our children learn, wherever they receive a careful religious education, the exact meaning of each passage, sanctioned by an authority, as weighty in the religious world, as the Talmud among the Jews, *viz.* the common consent of the respective denomination. Hence it is, that the Christian Church has become a valley of dry bones, in which "a noise," and "a shaking," and "the breath of the Lord God," are much wanted. To

acknowledge the truth of these observations, and to embrace the remedy proposed, our age, however, lacketh one thing, which is repentance. It is true that judgment has become a fashionable topic for preaching, but it is a preaching of judgment without repentance, and mostly without charity. I have heard judgment preached against Catholics, against Unitarians, against Jews, against the Continental Churches, against the German Neologists, against the Dissenters, against the Arminian party of the Church of England; but never have I heard judgment and repentance preached to the Evangelical religious world against itself; and yet there it is, where judgment seems most imminent, and repentance most needed; inasmuch as *there* the greatest light has been diffused, so that *out of their own mouths* they will be condemned. They who know that Jesus Christ is the one and everlasting foundation, that he is all and in all, they who preach it on the housetops, they are, certainly, of all, the most guilty, if they lead the rising generation to the knowledge of Jesus Christ so, that he can be to them nothing but a mere name, and a mere shadow. To acknowledge that this is the case, they must humble themselves, and confess that in them the salt has lost its savour; and their unwillingness to do this, otherwise than in unmeaning phrases of ostentatious prayer meetings, is the reason why they are blind to the nameless injury which they inflict upon thousands of little children, regardless of the woes, which He, whose name they invoke, has denounced against whosoever shall offend one of these little ones.

But, stiffnecked as the Lord's people among the Gentiles have generally become, there are yet amongst them those that use their ears for hearing, and their eyes for perceiving; and, for their sakes, to convince them, that the picture I have drawn of the present system of religious instruction, is not overcharged, it will, I think, not be amiss for me to notice here a publication, which has recently appeared on that subject, and which has been

received with the greatest approbation in some quarters; and, where it was objected to, it was only because it was found too great an improvement upon the old system. Its title is, "The End and Essence of Sabbath School Teaching, and Family Religious Instruction;" its author, Mr. Gall, from Edinburgh, in London a well-known man. Such a work, published within the last four years, and since spread in four editions over the whole kingdom, is certainly a document, to which an opponent may safely refer, without rendering himself liable to the accusation of having charged the system with defects which it never had.

Without stopping to discuss the doctrinal part of Mr. Gall's book, I shall at once proceed to the practical lessons, which are recommended, and the mode of using which, is described at full length. In the chapter, "on the separating and proving of doctrines," (page 111) we find, among others, the following evidence of the reliance which is placed by our religious teachers upon a mere mechanical knowledge of words, and jingle of sounds. "When the "doctrines have been separated," says Mr. Gall, "the "children should be made to prove them by passages of "Scripture, *the teacher taking care* that these passages "themselves be *thoroughly* understood, and their connec- "tion with the doctrine clearly perceived. It is here also "that the 'DOCTRINES IN RHYME' should be revised in "connection with the proofs, that they may be so fixed "in the memory, and so well understood, as to come "readily to the recollection at any future period. *The* "*tenacity with which children retain stanzas in the me-* "*mory, renders this recommendation of great importance,* "as, IF THESE BE NOW WELL LEARNED AND UNDER- "STOOD, *there will, at no period of life, be almost any* "*leading truth or duty, in the whole range of Christian* "*doctrine, which, when its nature is required to be known,* "*the child will not be able at once to give,* WITH ALL ITS "CONCOMITANTS, *in its particular section, in 'the Doc-* "*trines in Rhyme,' or by itself, in the stanza of that*

" *section.* He thus carries with him into life a *small,* but " *well arranged body of divinity, in such a form as to be* " *always under his control,* and which, though he be not " necessitated always to quote it in the *poetic (!!)* form, will " *never fail to supply materials on any religious subject,* " when it is *requisite to give to any one* ' *a reason of the* " *hope that is in him.*' The learning, or not, of these, " however, may be left entirely to the discretion of the " parent or teacher."

The following may serve as a specimen of that powerful agent of religion, " the Doctrines in Rhyme," and of their connexion with the " proofs." Having spoken of God being the creator of all things, the teacher asks, farther :—

" *Teacher.* For what purpose did God make all things ?"

" *Scholar.* All things were made for the glory of God."

" *Teacher.* Repeat that doctrine in rhyme."

" *Scholar.*—God for himself did all things form,
To glorify his name ;
The world, the saints, *the wicked too,*
To *spread abroad his fame.*"

" *Teacher.* Prove that doctrine."

" *Scholar.* Prov. xvi. 4. ' The Lord made all things " ' for himself ; yea, even the wicked for the day of evil.' "

I will not speak of the profanation of clothing the word of God in such miserable rhymery, which equally offends against good taste, and against the reverence due to religious subjects ; but I would call those, who recommend and practise such systems of religious instruction, to account for the blasphemous substitution of a vile jingle of dead sounds in the ear, to the spiritual implantation of the living word in the heart, through the power of the Holy Spirit. Shall we then suppose, that where God's spirit is ingrafting his holy word and will, inwardly, upon the soul of the creature, there is any need for such a " small " and well arranged body of divinity"—or if these rhyme-scribes shrink from such an assertion, what good can their

stanzas do, when committed to the memory, but to give a false notion, and to produce a false appearance of religion, whereby the soul will become the habitation of every foul and unclean spirit? They intend to furnish man with religion, "in such a form as to be always under his con- "trol;" are they not aware, then, that unless man be under the control of his religion, his religion is worth nothing, and will only serve to make him "two-fold more "the child of hell?" But this is a favourite notion, now, to provide children with compendious systems of divinity. I know a public institution, in which the Assembly's Catechism is learned by rote, to the great annoyance both of teachers and pupils, to whom no more time is allowed for this purpose, than is necessary to run over the questions and answers, without ever entering upon any explanation, even if there were an inclination to do so. When I expressed my astonishment that such a practice should be continued, particularly as the teachers seemed to be aware of its pernicious tendency, I was informed, that there was no hope of the abuse being corrected, for that one of the committee, a man who ranks high in the lists of evangelical preachers, strongly insisted upon its being taught, because it was "an excellent and compendious system of divinity, for a boy to take with him into the world." What do these men mean, by talking of "condensed views of divine truth?" Is it their opinion, that God has been too prolix in the inspired record of his revelations, and that they will remedy the evil, by their compendious catechisms and rhyme-books? Who can read, without disgust, the following panegyric by which Mr. Gall introduces "the Shorter Catechism:" "The great "value of this excellent, *perhaps best*, of human productions, "lies in *the condensed form* in which it presents all the "leading doctrines of scripture, and the *facility* which it "affords *even to youth*, by means of its *regular and syste-* "*matic framework* (*sic! sic!*) of referring, for information "upon almost any question of *faith (!)* or *practice (!)*.

"This last property, in the shorter catechism, has been too "much overlooked by Christians: few of whom seem to know, "that every doctrine or duty in the Christian creed has its "specified and regular place in this admirable little compen- "dium." Condense the infinite and living truth of God, indeed, and shut up the Spirit of the Eternal in a nut-shell! Is it to be wondered at, that the life of religion evaporates, in proportion as their plans of abridgment and condensation succeed, and that, with a readiness to give a literal reason for the hope that is in them, their pupils combine an absence, or, at least, ignorance, of all internal foundation of that hope? Is *that* the proper object of religious instruction, to fit men, on all occasions, to give a satisfactory account of their creed, that they may appear Christians in the eyes of the professing world? Or is it, that they may be Christians in the sight of God? And if the latter, what have the "doctrines in rhyme" to do with it? Did man's fall consist in a shortening of his memory, that this remedy is offered for planting godliness in him? Or did it consist in a rebellion of the will, the guilt of which is only increased by a perfect recollection of the law, which it infringes, and still more by that sophistry, which substitutes an accurate knowledge of that law to a conformity with its injunctions? For let it be remembered, that, in religion, besides knowledge and practice, the state is to be considered, from which both knowledge and practice spring, as the fruits of it, and independently of which neither can be duly appreciated. Our criterion, then, for religious instruction, must be the question: "Whether it has a tendency to improve the state;" not "Whether it seems to convey or to preserve knowledge."—And who will pretend that such rhymes as those can ever, without a miracle, affect *the state* of a child, otherwise than by imposing upon him the penance of the drudgery, which the mind must undergo to take in such stuff, and to retain it.

But even using the discretion given to parents and teachers, at the end of the paragraph quoted, to omit the

doctrines in rhyme, the "separating and proving of doctrines," as it is called, in the manner described, is still a very questionable proceeding. If it were intended for man, to learn the revelations of God by piecemeal, arranged under certain heads, there can be no doubt but that the Scriptures would have been originally written in such a "systematic" manner. And though the imperfection of man, and his short-sightedness, require that he should give to himself, from time to time, a concise account of what he has learned, which every pupil should be encouraged, by his religious teacher, to do for himself again and again, as he proceeds; yet, that an universal epitome of this kind is not required, is clear from the fact, that the Bible is expressly written upon the opposite plan; nay, there seems evidence that it is impossible; for with all the intelligence and zeal, with which the work has been undertaken, there has never been any catechism or creed written, which received the universal assent of all that felt and thought on the subject. What experience has thus taught us, on one hand, is, upon a moment's reflection, obvious, from the nature of things, on the other. It must be admitted, that "condensed views of religious truth" are a want of the finite creature, not of the infinite spirit. Now, although it is impossible for any man to acquire knowledge, without being at first confined by the narrowness of his own nature, which he has gradually to enlarge, yet that only proves, that each individual should take retrospective views of his own religious proficiency; but how does it follow, that the narrow mould of one mind is the best shape, in which the subject can be brought before thousands of others? This is, in fact, the true state of the case. One man, say Mr. Gall, or any other catechism, creed, or rhyme-writer, has a certain view of divine truth; it has, in his finite mind, assumed a certain form; and, full of the excellency of that form, which, it must be admitted, is the best for him, because it is the best of which he is at the time capable, he presents the world with it, as a general pattern for the

conception of religious truth; and upon this pattern he cuts out, like a mercer or tailor, pieces of that revelation which ought to be given to the child in its own original connexion, as designed by God.

What was the purpose of the Most High, in the creation of the world, in the planting of Eden, in the establishment of man on earth in his present condition, in the successive covenants of mercy which he made with his fallen creature? What was his purpose, when he chose Abraham and his seed, when he brought forth his people from Egypt, with a strong hand and a stretched out arm, when he brought them through the waves of the Red Sea, and the waters of Jordan, when he went before them in a cloud by day, and in a flame of fire by night, when he caused his glory to shine in the temple on the holy Mount? What was his purpose, when the Son of God came to dwell in the flesh, when he suffered and died, when he rose again from the dead, ascended to Heaven, and sent his Holy Spirit to his Apostles and their disciples? What, in all these great and wonderful dispensations, was the divine purpose? Was it, that the record of them all should readily glide from the lips of thousands of thoughtless and unfeeling children, that the fragments of this record should be patched up together, in doctrinal systems, in their brains, that they may deceive themselves and others into a vain belief, that, "by hearing, faith hath come" to them, and that they are born again, and become the children of God, whilst, in fact, they have nothing but a familiarity with the dead letter? By the idolatrous homage paid to this letter, we have, as the Jews of old, come to the point, that the book of God, given us for the promotion of religion among us, has been perverted into a means of blinding men against the true spirit and the real nature of religion. Can there be a greater blindness, than to make that the end and object of the whole, which, by God, was only designed as a means? The reproof of our Saviour, "Ye search the Scriptures, for in them, ye think, ye have eternal

life; and they are they which testify of me," in its misunderstood translation, is significantly enough prefixed to most of these works, whose direct tendency is, to lead the children into that mistake, against which the reproof was directed, namely, to think, that in the Scriptures they have eternal life, whereas they are only that, which testifies of the true source of eternal life. In the face of all the declarations of our Saviour and of his apostles, that religion is to be sought and found inwardly, we still direct the main force of our instruction upon the outward, and, instead of using this as a means for directing the child's mind to that of which it testifies, we make the outward itself the end to be attained, and that in which the child's attention and energy is swallowed up. When will the blessed period arrive, when men shall be able to distinguish between knowing the Scriptures, and having religion,—between teaching the Scriptures, and leading to religion,—between the name and the thing? If we saw clearly, that it is an internal and spiritual building up we must aim at, in our religious instruction, we should never think of undertaking that work, as the electionist-teachers do, without faith in the existence of the foundation of that edifice in the child's heart. We should then feel that the knowledge of the outward word is not a power, nor has any power in itself; we should view it in its true light, as a dead material, which, when accumulated at a more rapid rate, than it is applied in rearing the structure, can only create confusion, and retard the progress of the very work for which it is intended; we should then feel no hesitation in communicating the truths of revelation in that manner of which God himself has given the example, that is to say, in a slow succession, giving time for each additional part of the instruction to be received, not only into the memory, or the understanding, but into the very state of the individual, by taking living root in his soul. But to do this, requires "the patience of the saints," and a greater faith than our religious teachers generally have.

It is their little faith, which betrays them into this hurried, topsyturvy mode of handling a subject, which, of all others, ought to be treated steadily and considerately: and the consequence is, that they overwhelm the child's faculties, both by the hastiness of their proceedings, and by the garbled manner in which they represent things. Thus, for instance, can there be any thing more unlike the real tenor of the Bible, than the assertion, that God made, beside the world and the saints, "the wicked too," and that with a view to "spread abroad his fame?" Is it possible to conceive of a more unworthy as well as unnatural idea of the most perfect and most holy God, than this, which represents him as a Being, actuated by the *thirst of fame*, and, from a desire *to see it spread abroad*, giving *origin to evil?* for such is the notion, which those rhymes convey, and to which, probably, the author would stand in its full extent, as a "separated and well proved doctrine." Not to speak of the meanness of soul, which must be required to conceive of God creating a whole universe, not as the image and everlasting mirror of his perfections, the vesture of his glory, but "to spread abroad his fame" in it—the latter part of that sentiment, in which God is represented as the originator of evil, is absolutely subversive of the groundwork of all true religion, as it does away with the distinction between good and evil, between the author of the one, and that of the other, and thus assimilates the Holy One of Israel with Baal and Moloch. Or, what is the sum and substance of all revelation, but that God is a just, holy, and perfect God, the author of all good, and of good only, whose creatures were all perfect, when coming forth from his hand; whose abomination for sin, and his loving kindness and mercy for his creatures, are so great, that, after some of the latter had departed from the holiness of a life in union with him, he, unable to endure their corruption, and unwilling to consent to their perdition, appointed countless means of mercy for their rescue, crowned at last by the most wonderful of all, the incarnation and sacrifice of his

own eternal Son? And what is the scope of revelation, but to induce man to forsake the evil, to which the rebellious creature has given birth, and to return to the original purity and holiness which is in, and with God? Is it, then, not subverting the basis, and belying the Spirit, of this revelation, to represent God as the first cause of evil? A better instance could not be imagined, if one were to set about it on purpose, of the false doctrines arising out of a literal and fragmentary acquaintance with, and interpretation of, Scripture. Had the passage of Proverbs, here profanely quoted, in support of a blasphemous assertion, not been parted from its context, there could be no danger of the child's conceiving so perverse a notion of the Divine Being, as is here expressly inculcated, and fixed on the memory, by a stanza; for any one reading the chapter referred to, and the preceding one, will find himself placed with the inspired writer on the stage of a fallen world, whose regulation by the Divine Government is exhibited in a variety of instances; and, with a view to encourage an absolute reliance on the guidance of Providence, the dependance, even of the wicked and of their ways, is noticed; in the "doctrines in rhyme," on the contrary, the words quoted are brought into connexion with the first creation of all things, to which there is not the slightest allusion in the context of the passage, and thus a sense is produced, which, though it may gratify the predestinarian views of some of our false teachers, is equally abhorrent from the spirit of religion in general, and from the particular import of the sentence in question. If any man were to extract in this manner, out of the writings of another, some detached passages, and, by putting things together, which have no connexion whatever, were to put such a false construction upon the author's meaning, he would either be scorned as a blockhead, or hooted at as an infamous libeller; but a publication, which takes this liberty with the inspired volume, and with the character of the Supreme Being, is extensively circulated, and almost universally applauded, in

the religious world, and used as an improved means of religious instruction. What need we any further witness?

And let not the plea be established, that this may be an accidental oversight, and a rare instance; the very nature of this religious doctrine-rhyming and text-scraping involves the necessity of perverting Scripture, and conveying false impressions; of which, if I possessed that valuable treasure of divinity, the Doctrines in Rhyme, I have no doubt but I could adduce plenty of instances. Contenting myself, however, with the samples which Mr. Gall himself gives us, whose impartiality in the selection can hardly be doubted, I find the next stanza but one, after that which I have before quoted, containing another gross error or two, on a point of main importance. It runs thus:

"*Teacher.* Of what are we all made?"

"*Scholar.* We are all made of dust, and must return to dust again."

"*Teacher.* Repeat that doctrine in rhyme."

"*Scholar.*—Man formed of dust at first by God,
Rank'd with immortals then,
Till sin brought death, and now he dies,
And turns to dust again."

"*Teacher.* Prove that doctrine."

"*Scholar.* Gen. ii. 7. 'And the Lord God formed "'man of the dust of the ground, and breathed into his "'nostrils the breath of life, and man became a living "'soul.'"

"*Teacher.* How does this verse prove that doctrine?"

"*Scholar.* It proves only the first part of it, that man "was originally made of dust."

"*Teacher.* What is the second part of the doctrine?"

"*Scholar.* That man shall return to dust again."

"*Teacher.* Prove that."

"*Scholar.* Gen. iii. 19. 'In the sweat of thy face "'shalt thou eat bread, till thou return unto the ground; "'for out of it wast thou taken: for dust thou art, and "'unto dust shalt thou return.'"

It can again not be denied, that the above 'poetic' effusion of dogmatism is literally in accordance with part, at least, of the two texts quoted; nevertheless, it is evident that it contains or implies the following false notions, one of which is in contradiction even to part of the first of the two texts. In receiving this account of man's origin,

> "Man formed of dust at first by God,
> Rank'd with immortals then,"

it is evident that the child must believe man to consist of *dust only*, whereby his sight is directly obscured for the understanding of the subsequent words; "and breathed into his nostrils the breath of life, and man became a living soul."

Here the creation of the soul, as the breath of life issuing from God, in whom immortality was and is still vested, is distinctly spoken of; but the child having the passage brought before its view, merely to prove that "man formed "of dust at first by God, ranked with immortals then," will, of course, overlook this important fact; especially as the two subsequent lines,

> "Till sin brought death, and now he dies,
> And turns to dust again,"

represent the whole man as dying, and altogether preclude the idea of an immortal soul, whose existence, whatever be its state, continues after the death of the body. But this omission of the more important part of man, viz. his soul, in the account of his creation, and of the continuance of that soul after the death of the body, is not the worst error which the stanza inculcates. The all important fact, that there is a death spiritual, as well as a death natural, is entirely lost sight of; the contamination of the soul by the fall, a corruption, to which even the death of the body puts no end, remains concealed under this confused account of man's original and present condition. I will give Mr. Gall full credit for introducing, somewhere or

other, in his book, " a separate Doctrine in Rhyme," to make up for this omission; but then, what good is it, to stuff children's minds with a heap of these stanzas, which contradict each other, and which it will require a considerable acuteness of intellect, and sound scriptural knowledge, for the child to reconcile? Is it not evident, that the way to truth, instead of being made easier, is on the contrary rendered more difficult, and surrounded by dangers, which would not occur, were the means appointed by God for the religious instruction of mankind, resorted to, and applied in the order, in which he gave them? Why then increase the obstacles in man's way to the knowledge and love of God, and lessen his chance of attaining it? Why shut up the kingdom of Heaven against men?

Could that religion be deficient, which would be founded upon the perusal of the sacred volume, and the experience of a heart, early brought to the consciousness of the light within? Nay, it might be " pure religion, and undefiled before God and the Father," but it would not be accounted sufficient in the religious world; for it would want the sophist's horns, and the tongue of the inquisitor. For what is a man profited in these days, if he be pious in his closet, upright in his walk, edifying in his conversation, and he have not learned the trade of a doctrine-monger? He will be cast out by the religious world as far as they can cast him. For they require of all men, nay of woman and child too, that they should have gone round all the borders of truth, and be able to tell of that, which is in itself infinite, exactly where it begins, and where it ends. If inward views of religion were prevailing, men would humble themselves before God, in the acknowledgment of their ignorance and incapability of receiving the fulness of his light; but the radiance of the letter is easily endured, even by the weakest eyes, and hence all that dogmatical arrogance and judicial presumption, by which the belief in Christ's Gospel is made of no effect among the believers, and the preaching of it among unbelievers. Hence that

high tide of doctrine, both in instruction, and in profession, which swallows up every feature of the Christian character, and prepares an overwhelming flood of nominal Christianity, over the whole world. What a difference, in this respect, between the times of the Reformation, and our times! Then it was martyrdom to speak for religion, now it is martyrdom to cherish it in silence. Then, the prominent members of Christ's Church were men, who, full of the sense of their own unworthiness, were ready to lay down their lives for their Lord; now the leading men, puffed up with doctrinal pride, and making a vain boast of their discipleship, are unwilling to deny for him any of their lusts and luxuries, and, in the sacrifices of Mammon, which they offer to his name, are, in fact, sacrificing to their own vanity. So far have they forgotten the purpose, for which the Son of God gave himself up to die on the Cross, that in praying for the condemnation of millions of their fellow-creatures, they think they are rendering God service! In the hands of such teachers, what will become of the rising generation? And what hope can we, any of us, have of our children, except by keeping them "unspotted" from the religious world? The time is come when a stand must, and will be made, against that increasing tide of popularity, which, carrying every thing before it, has sanctioned such innumerable abuses. To make this stand, will be no easy matter—all the secret weapons of calumny, all the open arms of violence and oppression, will be made use of against those, who dare to serve the Lord Christ, apart from the corrupted and defiled host of his nominal household. But those need not be afraid, who know that the Spirit of the living God is the weapon of their warfare, and their standard, Christ, in truth and in spirit. Let them testify boldly, and on every occasion, against the teachers of the letter, the professors of outward creeds; let them expose fearlessly that unhallowed spirit of self-congratulation, and of mutual flattery, which has been substituted for the spirit of Christian meekness, and brotherly

discipline. The crisis will be more awful than ever any crisis, since the existence of the human species; and it becomes, therefore, those whose love is not waxed cold in these chilly times, to be firm, and to persevere, that they may form, as it were, a place of refuge for those who, in the midst of the judgments which are at hand, will repent, and seek after the way of life. Nothing is to be lost; for the spirit of the world, and of the wicked one, though it put on the raiment of heaven, and array itself in its armour, will never be able to prevail against the strong holds of the kingdom; but all is to be gained, and will be gained, as surely as the power of the Eternal Spirit, and the necessity of the divine purpose, will finally have the ascendancy over the pride of Satan, and the vain conceits of rebellious man. Those that have ears to hear, let them hear; let them search in secret, in the night-watches, into the depths of the divine purposes, into their own state and calling, and into the signs of the times, and then let them preach on the house-tops, whatever the Lord God shall put into their hearts.

But I return to Mr. Gall and his book. We have seen how he manages to fix the doctrines of Christianity in the child's memory; and we shall now have a specimen of the means, by which he intends leading the children to an understanding of doctrines so inculcated. For this purpose, he has another compendium, called the "Paraphrase on the Shorter Catechism," and consisting of "The Common "Shorter Catechism, with *explanations* of all the difficult "*words* and *phrases*, in the form of *foot notes*." "The "words which are explained in the answers, are printed in "italic characters, and the words of the explanations in "the foot notes are so arranged, that the child, *by dropping* "ANY ONE *of the italic words in the answer, and substi-* "*tuting the words at the foot of the page, by which it is* "*explained, gives a clear and distinct paraphrase, or* "*exposition of that part of the answer;* and as *all*, or "*any part*, may be done in the same way, *the whole an-*

" *swer at last appears newly constructed*, with its mean-
" ing the same, but much fuller, and more easily under-
" stood."

For farther illustration of this ingenious plan, and for the accommodation of stupid teachers, the answer to the question 31, " What is effectual calling?" is divided into twenty component parts, as follows :—

" 1. Effectual calling is the
" 2. Work of
" 3. God's spirit,
" 4. Whereby
" 5. *Convincing us*—assuring us, and making us sensible
" 6. Of our sin and
" 7. Misery,
" 8. *Enlightening*—making known to, or instructing
" 9. Our minds in
" 10. The knowledge
" 11. Of Christ, and
" 12. *Renewing* } giving us new desires after holiness
" 13. *Our wills* } and resolutions of amendment
" 14. He doth *persuade*—incline our hearts,
" 15. And *enable us*—give us strength and ability
" 16. To *embrace*—accept of, and cling to
" 17. Jesus Christ,
" 18. Freely offered
" 19. To us
" 20. In the *Gospel*—good news of salvation made known in the Bible."

I recollect, when I was a boy, having seen a goldfinch, who had learned to solve arithmetical problems, by means of ciphers pasted on small cards, which he dragged together with his bill, as occasion required; and, likewise, to write any word, even proper names, by means of an alphabet prepared in the same manner. Now, I have not the slightest doubt, if Mr. Gall's " Paraphrase to the Shorter Catechism" were pasted on cards, the text on one hand,

and the notes on the other, but the same goldfinch might have been able to give a clear and "distinct paraphrase or exposition" of any the most difficult point in divinity, merely by taking out with his bill such portions of the text as required explanation, and substituting those cards which contained the paraphrase. Nothing can be easier; and if Mr. Gall's premises be correct, the bird will, by these means, acquire "a fuller and more easy understanding "of the different doctrines."

In all this there is, to my mind, but one riddle, viz., how it is possible for any man to imagine, that a child, by dropping the words *convincing us*, and substituting "as-"suring us, and making us sensible," shall arrive at the idea and the feeling of that operation of the Spirit of God upon the human heart, by which we are "convinced of our "sin and misery?" Is it not evident, that a reference to the child's own experience can alone serve to illustrate the meaning, either of the text, or of the explanation, and that such a reference, renders either the one or the other useless? If the child be asked by his teacher, whether he recollect any occasion when he did wrong, and, upon being answered in the affirmative, the teacher inquire how the child felt on the occasion, and be informed that the child felt unhappy, because he knew he had been doing wrong, and the teacher then tell the child that this was the effect of God's spirit, "convincing him of his sin and misery," there is some sense in such a proceeding, and the child will, no doubt, have an idea of what those words convey; and, though this idea may not be as comprehensive as that which the teacher himself attaches to the same words, yet it is sufficient for him, because it is the *most comprehensive idea he can have of it* at the time. The explanation, on the contrary, though quite comprehensive enough, is defective in this, that *it awakens no idea at all*, and, consequently, leaves the child, as to *real knowledge* of the matter, exactly where he was before, with this difference in the bulk of confusion in his brains, that

he has now two or three terms, instead of one, to which he wants a meaning. To most children, all these terms of divinity, in "catechisms," and "paraphrases of catechisms," are as houses without tenants; over which, though the landlord has sufficient power, to make his imaginary tenant, Mr. Nobody, to remove from one empty house to the other, at the shortest notice, yet, by all this, he does not fill his houses, nor draw any rent from them. In the same manner, a teacher may hunt his pupils over a long series of synonymous words or phrases, as expressions of the same idea, all of which, if the pupil have not the idea before, can, in the pupil's mind, only mean each other, but, all together, in fact, nothing at all. So that, with a great show of knowledge of "spiritual light," &c., the soul remains in the deepest ignorance and darkness. The evil of such phrase and paraphrase-instruction lies, however, not only in this negative defect, that it does not answer the purpose it is intended for; there are two positive evils attached to it; the first, that it causes the teacher to deceive himself, who, when he hears such eloquent explanations briskly given, has no suspicion of the thing not being understood; the other, that it prevents the child from thinking on the subject, partly because his attention is, of course, directed to the right substitution of the paraphrase for the respective parts of the text, and partly, because he shares in the teacher's delusion that, by learning one word for another, he has acquired knowledge, an error of the most pernicious character on a subject, on which man naturally "hateth the light."

The dropping and substituting of phrases is, however, not the only means by which Mr. Gall "takes care" that the child should "thoroughly understand" that most difficult of all subjects, the knowledge of the human heart, and of the means divinely appointed for its restoration. There is a set of questions prepared, corresponding with the above sections; the ciphers at the end of them, pointing to the particular section intended to form the answer, for the

greater security, it seems, of *the teacher*, for "the impolicy" of such an easy reference for *the pupils* has been judiciously avoided. The following are the questions to be asked:

"What is effectual calling said to be? (2)

"Whose work is effectual calling? (3)

"Of what does the Spirit convince us in effectual calling? (6, 7)

"Who convinces us of sin in effectual calling? (3)

"Of what does the Spirit convince us, besides sin? (7)

"What is done to the mind in effectual calling? (8)

"In what is the mind enlightened in effectual calling? (10, 11)

"What is enlightened in effectual calling?" (9)

and so forth:

Now, it is very true, as I said before, Mr. Gall does not permit the children to use the ciphers for reference. But this is not the point. We must ask: Is any of the above questions calculated to direct the child's attention to what is, or has been, passing in his own heart? or, are they calculated to make the child look into the book, to see what word it must pick out for the answer? Into the book, unquestionably, the children will all look; and whoever cannot see, that this is the direct road to dead knowledge, had better go and bury his dead; he is not made to be a fisher of men, nor a teacher of little children.

Nowhere, however, is the spiritual blindness of Mr. Gall, and, with him, of the generality of religious teachers, more evident, than in what he says on the important subject of prayer, which he introduces in the following manner: "Children must be induced to pray,—nay, "even *commanded* to pray. Some will doubt the pro- "priety, perhaps the lawfulness, of doing so. We cannot "here stop to discuss the subject; but, referring to the "'Elements and Practice of Prayer,' where this point is "examined and settled, we will here take it for granted,

" what few, it is hoped, will dispute, that children, even " before conversion, should pray, and, therefore, that they " ought to be *taught* to pray."

Conversion being here introduced as a turning point, on which the question is made to hinge, by the adversaries of the above doctrine, it may be proper to say a few words on this subject, which has so often been misunderstood. By conversion, is generally meant a sudden change of the whole train of thoughts and feelings of an individual, in consequence of his becoming internally convinced of the truths of Christianity. As regards persons, who have not had the benefit of a truly Christian education,—and how many have not!—this representation is no doubt correct, as being the general experience of those who have seriously embraced Christianity. But when the conversion of children is spoken of, the matter requires a farther explanation. The general opinion, no doubt, is, that all children live without God, until the time, when grace is imparted to them; and the time, when they begin to live with God, quickened by his life, and enlightened by his light, is termed their conversion. I have, in a previous lecture, fully entered upon the question, whether or not the declaration of St. John, concerning the everlasting Word, being " the light which lighteth every man that cometh into the world," is to be literally understood. On the ground of the conclusion we then arrived at, I have to add here, that regeneration, which is compared by our Saviour himself to the natural birth, is, like this, either healthy or sickly. The conversion of persons, who have gone on for years in wicked courses, and are suddenly startled, and induced to abandon them, and to walk in the path of light, is to be compared to the critical birth of a sickly child from a sickly mother. Of that regeneration, which is like the birth of a healthy child from a healthy mother, we have, I fear, not had many examples; as it presupposes a course of education, conducted, from the first moment, on purely Christian principles, by faith in the indwelling of " the

everlasting Word;" such an education, as would render it possible for the beginning of regeneration to be merged in the remote period of unconsciousness, after which, a gradual increase of the divine life, as received in the soul, and identified with it, would certainly be perceptible, but no distinct period could be pointed out, at which this had begun. That such a gradual regeneration, beginning at the earliest dawn of intellectual and moral life, previously to the consolidation of the evil nature by corrupt practices and habits, is in itself possible, is as certain, as it is, that our Saviour declared the peculiar fitness of little children for the Kingdom of Heaven; though, on the other hand, it must be admitted, that, as matters stand at present, most children have tasted of the bitter fruit of sin by their own experience, before any religious impression is made upon them. Still, even with them, it should not be forgotten, that, although the creature by self-will has had time to grow up in a state of alienation from God, yet the child is not, on that account, quite destitute of internal assistance from the Source of Mercy and Grace. Upon this, then, we ought to build, and for those, who have faith in its existence in the child, I think it both consistent and obligatory, that they should acquaint children with prayer, that is to say, with the *possibility* of addressing their heavenly Father, and that they should even *remind* them of their duty to him, in case the children should forget it. But to *invite*, *induce*, or *command* them to pray, is, in my opinion, a gross breach of that reverence, which we ought to entertain for the privilege, granted to the finite creature, of holding communion of heart with the Invisible. This is so important, that, whenever it is necessary to remind a child of prayer, he should not, at the time, be permitted to pray, even though willing to do so, because the sacrifices of a forgetful heart cannot be acceptable before God. Would an affectionate parent be pleased with his child wishing him "good morning," because invited, induced, nay, com-

manded to do so? Would he not rather wait until the child's own feelings suggested it? And if the thoughtlessness of the child should render it necessary to remind him, would he ever be able to value it, when said in consequence of an admonition? It is strange, but true, that on the subject of prayer, as on all others, our religious teachers are so absorbed in the effort, to win the approbation of the religious world, that they forget the regard due to God, who is, or ought to be, addressed in prayer. The general wordiness of this day's religion has entailed upon us, among other evils, a fearful abuse of prayer; and, in deference to the prevailing opinions, children are made to pray, though their prayers be both unwilling and unmeaning. Now, if the regard due to the Supreme Being were consulted in this matter, it would, at once, be evident, that the Almighty cannot be pleased with words, which have no support, either in head or heart; it would be recollected, that he rejects "vain oblations." How, then, can it be the teacher's duty, to compel the child to bring them, and thus take the name of God and his Christ in vain? Upon whom is the responsibility of this sin to fall?—upon the children, who know not what they do, or upon the teachers, who have means of knowing it, but have more regard to the opinions of men, than to the will of God?

The vanity and sinfulness of unwilling and unmeaning prayer is, I know it, abstractedly admitted; even Mr. Gall expresses himself, on this subject, in a manner, in which I fully concur. "Prayer," he says, "is and must be purely "an intellectual and spiritual exercise; an expression of "desire, or, if that be wanting, an expression of "regret and humility for the want of desire; and *every* "*substitute for this mental and spiritual approach to* "*God, in the matter of prayer, is but a name, a mere* "*delusion;* AN INSULT TO THE GREAT SEARCHER OF "HEARTS, to whom we thus 'draw nigh with the lips, "while the heart' and the mind have been wholly un-

"concerned. But when we begin to investigate the "matter, as appearing in practice, what do we find? "Children are taught to approach the awful majesty of "heaven and earth, *without one desire, one request, one "expression of feeling, or, indeed, without an intellec- "tual exercise of any kind*, from the beginning to the "end of *what are most unwisely and untruly called* "THEIR PRAYERS. They repeat their little forms of "words, upon their knees, with much decorum, and per- "haps with mush seeming reverence; but *they know "not what they say. The mind, the rational and im- "mortal part of the child, has no share in the exercise.* "The parent knows this, and knows that the child per- "ceives it to be so, and yet he tells his little one, that "*this is prayer.* Nay, some have even carried the ab- "surdity to its utmost limit, and we have actually seen "children on their knees, repeating, by mere rote, psalms "and hymns, as substitutes for even the form of a prayer. "*How low must the opinion of the spirituality or om- "niscience of God soon become, even to a child*, when he "is thus taught, that *his worship consists in external "form and sound, without the mind or the heart taking "any part in it!* It is indeed a contrast, even to the "prayer of the heathen. With them, there is the living "form of devotion presented to a dead idol; while "here, *there is a dead and senseless form, offered as "devotion to the living God.*"

Of a man who thus clearly apprehends the depth of the evil, and its awful consequences, we expect, that *he* will not permit children to pray, except when both their hearts and minds are concerned in the exercise. And yet he will have children invited, induced, nay commanded, to pray, even before conversion, that is to say, at a time when, according to his doctrine, it is utterly impossible for the child, to make "a spiritual approach to God." What inconsistency! what blindness!

But, bad as this is, it is not the worst. We read far-

ther in his book: "*Secret prayer*, they" (many good and pious Christians) "have cultivated, and do cultivate; "but *social prayer* is, what many of them have never "yet been able to engage in, *with ease or comfort to* "*themselves*, or with improvement to others. Their "*physical (!!)* nature, they seem to think, cannot now "overcome this backwardness; and the consequence is, "the frequent or constant neglect of family worship, the "want of much comfort and enjoyment in Christian "fellowship, with leanness of soul, a wounded conscience, "and a doubting mind."

Our Lord and Saviour says: "When thou prayest, "*thou shalt not be* as *the hypocrites* are; for they love "to pray *standing in the synagogues*, and *in the corners* "*of the streets*, that they may be *seen of men*. Verily "I say unto you, *they have their reward*. But thou, "when thou prayest, *enter into thy closet*, and when "thou hast *shut thy door*, pray to *thy Father*, which is "*in secret;* and thy Father, which seeth *in secret*, shall "reward thee openly."

What is *here* recommended, secret or social prayer? But Mr. Gall, as the mouthpiece of the religious world, says, "Secret prayer has for its reward, leanness of soul, a wounded conscience, and a doubting mind," unless there be added unto it, "social prayer," that is to say, prayer "in the synagogues, in the corners of the streets, at vestry meetings, and in evangelical drawing-rooms." The open reward, which the Lord promised to secret prayer, is not able to compete, in the estimation of these men, with the "ease, and comfort, and enjoyment," of what they term "their Christian fellowship." Verily "it must needs be, that offences come!"

Often have I been shocked, when, in a drawing-room, fitted up with all the luxuries of the world, where every thing bespeaks the Mammon-service of the master, and the vanity of the mistress, after a long gossip, during which, not levity, nor even lawful mirth, but hypocritical conceit,

malice, slander, and all uncharitableness were indulged,—to close the profane scene worthily,—the Bible was brought in, and, after the perusal of the chapter, the master called upon one of the company to engage in that fashionable effusion of words, called social prayer, in which all the topics of religion are collected together in elegant phrases, to illustrate, both the spirituality of the offering priest of pharisaism, and the acknowledged sanctity of all that join him. What prayer can a Christian, under these circumstances, offer to the Searcher of hearts, than that he may have mercy on the blindness of those who imagine, that these are the things which he requireth at their hands; who do not perceive the depth of their delusion, by which their religion has become the means of gratifying their ambition and vanity? There are cases, no doubt, in which the common prayer of a number of Christians, assembled together, aside from the assemblies expressly gathered for worship, will be both acceptable before the throne of God, and elevating, enlightening, and improving, to themselves; but these cases are not so common as "the religious opportunities" of the evangelical world, and they are so much more soul-stirring than these, that they require not a long training, to be prepared for the performance of so simple a duty, as the adoration of the All-adorable.

The necessity of such a preparation begins to be more felt, as vanity and dryness of heart are increasing among our pharisaical professors; and the art of making such prayers acceptable to the audience, to whom they are, in reality, addressed, but abominable, in the sight of Him, to whom they purport to be directed, has, at length, been reduced into a system. I must beg here, that you will recollect the "separating and proving of doctrines," and you will be able to follow Mr. Gall in what he says concerning this matter.

"The following, then, is a specimen, how children may "be taught to *turn the answers of the 'First Initiatory "Catechism' into prayer*, to which we would *particularly*

"call the attention of parents and teachers, and, by com-
"paring them with the answers in that Catechism, which
"are referred to by the figures, they will find *that the*
"*words remain in nearly the same order as in the Cate-*
"*chism.*"

The prayer itself runs thus:

"O Lord (1) thou who didst at first make all things of
"nothing, (3) hast made me also, that I might serve thee
"always. But, I confess" (not from the heart, but from
"the catechism) "that (7) I sin against thee, and break
"thy laws every day, and (8) because of sin, I deserve
"hell and thine anger for ever. (10) I am dead in sin,
"and cannot save myself. (11) Sorrow for sin will not
"satisfy thy justice, and therefore cannot save me; and
"(12) my best works are mixed with sin, and deserve
"punishment," &c. &c.

Who should have thought, that such means for teaching little children to pray to their Father in heaven, would ever be wanted, or could ever be devised, by the disciples of him, who spake thus?—

"But when ye pray, use not *vain repetitions* as the
"heathen do: for *they* think that they shall be heard for
"*their much speaking. Be not* ye, therefore, *like unto*
"*them:* for *your Father knoweth*, what things ye have
"need of, *before* ye ask him. After *this manner*, there-
"fore, pray ye: "Our Father which art in heaven. Hal-
"lowed be thy name. Thy kingdom come. Thy will be
"done in earth as it is in heaven. Give us this day our
"daily bread. And forgive us our debts, as we forgive
"our debtors. And lead us not into temptation, but
"deliver us from evil: for thine is the Kingdom, and the
"Power, and the Glory, for ever. Amen."

"After this manner pray ye," saith the Lord our God.

Leanness of soul, a wounded conscience, and a doubting mind will befall you, says Mr. Gall, and, with him, the religious world, if ye pray after this manner merely. After that other manner, therefore, pray ye, which we have devised

for you. "The 'First Initiatory Catechism,' amongst its "other useful properties for children, embraces this one "also, that almost every answer, which a child repeats, "may, by *a slight alteration of the language, be made a* "*part of prayer*; and *the whole indeed, taken consecu-* "*tively, forms what might be called* A COMPLETE DOC- "TRINAL PRAYER."

Doth your Father which is in heaven not know, *what doctrines* you hold, before ye tell him? O ye hypocrites!

A COMPLETE DOCTRINAL PRAYER!! This is the climax of modern Pharisaism. Be ye not lowly in heart, no, be ye dogmatical in your prayers! Whose commandment is this? The Lord's? If not his, whose then? And who, but He, dare give commandments concerning prayer? But by the traditions of the elders, they have made the word of the Lord Jesus Christ of none effect! The prayers that are offered in these days, are no longer the prayers of humble hearts and contrite spirits; they are the prayers of a high-minded and presumptuous generation.

In the times of old, "the Pharisee stood and prayed "thus with himself: God, I thank thee, that I am not as "other men are, extortioners, unjust, adulterers, or even "as this publican. I fast twice in the week, I give tithes "of all that I possess."

In our days, a "respectable" evening party of Pharisees kneel together, and pray thus among themselves: "God, we thank thee, that we believe not as other men do, Infidels, Deists, Catholics, or even as these Socinians. We adhere to the orthodox faith, and sit consistently under our respective ministers; and whenever we meet, we pour out our doctrinal petitions before thee."

This is, in fact, the scope of those heathenish prayers; to establish the self-righteousness of those that offer them, by the orthodoxy of their creed. And happy still, if these prayers were but confined to private meetings; but the Christian is offended by them in the temples of the Lord, in places of public worship. So great is the power of

public opinion, and, in many instances, the consideration of interest, over the ministers of the gospel, in our days, that they are enslaved by a practice of long doctrinal praying, of the vanity and profaneness of which it is impossible they should have no suspicion. For what can be plainer than the words of our Lord: "*Be not ye therefore like unto them?*" These long and doctrinal prayers will be the means of clearing the places of public worship more and more of true and spiritual Christians; and converting them thus into dens of mere nominal professors, the "thieves" of the word. I can perfectly well endure to listen to a sermon, which throughout falls short of, or even is opposed to, what I have been taught by the spirit of God, to be his truth; but, when I am called upon to join in a prayer, made up of the same crude, erroneous, or limited notions, being a confession of faith, rather than a humbling of the soul before God, then "the offence" begins. I may, in my own mind, contradict every word of what the preacher states to be his view of the subject; but when I am to pray, I cannot pray in contradiction to what is publicly offered up as prayer; I cannot join in the prayer, and I do not wish to affect prayer, when my heart knows nothing of it. This is a situation, in which no Christian minister ought to place his hearers; nor will he ever be in danger of so doing, if he forget all dogmatism, as he naturally will, if his own heart be humbled, and pray after the manner enjoined by our divine Lord and Master.

One word more concerning Mr. Gall's method. We have seen how little it is calculated to bring *the realities of religion* home to the child's feeling and understanding; and it seems obvious, that the remembering of the words of the catechism, even if they were understood, and the turning of them into the prayer form, cannot be the way of kindling in children 'the spirit of prayer.' "A slight alteration of the language" may change the form of the words; but, for all this, the heart and the mind remain unaltered. Nothing can be more

applicable to this proposed mode of initiating children in the communion with the Lord on High, than Mr. Gall's own words, which I have before quoted:—"Prayer is, "and must be, *purely* an intellectual and spiritual exercise," —therefore not a mechanical altering and stifling together of sentences learnt by rote—"an expression of *desire*"—not of *doctrine*—"and if that be wanting, an expression of "regret and humility for *the want of desire*; and *every sub-* "*stitute* for this mental and spiritual approach to God in the "matter of prayer"—and as much as any other substitute, *an inverted catechism*—"is but *a name, a delusion, an* "*insult to the great Searcher of Hearts*, to whom we thus "draw nigh with the lips, while the heart and the mind "have been *wholly*,'"—or, as the transmutation of the sentence from the form of assertion into that of request, might, by some, be called a mental operation—*almost wholly* "*un-* "*concerned.* But when we begin to investigate the matter, "as appearing in practice, what do we find? Children are "taught to approach the awful Majesty of Heaven and "Earth,"—without one thought or one feeling that had its birth within their own bosoms,—"from the beginning to the end of these mechanical compilations from the catechism, which "are most unwisely and untruly called *their prayers.*" They connect the dead doctrines which they have learnt with much facility, and perhaps with much seeming intelligence; "but *they know not*," and *much less do they feel*, "what they say. The mind, the rational and "immortal part of the child, has no share in the exer- "cise," as an act of adoration, though the compilation be its work. Mr. Gall and his followers might know this, though they seem not to know it; and they might know likewise, that the child can, when taught after their manner, never perceive what prayer is; because they tell their little ones that a compilation from the catechism "*is prayer.*" Nay THEY "have even carried the absurdity, "and the profanation to its utmost limit," as I have been credibly informed by a Sunday School Teacher, who has

"actually seen children, on their knees repeating," by order, and in presence of Mr. Gall, compilations of the catechism, as *an exhibition of these their doctrinal prayers*, before the assembled public, at an examination of a Sunday School conducted on his plan. "How low "must the opinion of the spirituality or omniscience "of God soon become, even to a child, when he is thus "taught, *that his worship consists in external form "and sound, without the mind or the heart taking any "part in it!*" And how can reverence for the Divine Being be cherished in his bosom, when he is thus taught to make that, which ought ever to remain sacred between God and his creatures, the object of a public exhibition! "It is indeed a contrast," and in some respects a parallel, "even to the prayers of the heathen," to which our Lord himself has assimilated such prayers.

Christian parents! Christian friends of the rising generation! I have, fearless of the obloquy, which I shall bring upon me, exposed before you that system of Pharisaism and hypocrisy, in which these little ones, whom we have in trust from the Lord Jesus Christ, are in danger of being ensnared. Consider it in your own hearts!

"God is a Spirit, and they that worship Him, must worship him in Spirit and in Truth." Your children will not be able to worship him in Spirit and in Truth, unless you make him known unto them as a living Spirit, whose tabernacles are the hearts of men; unless you communicate to them his revelation, according to the truth, free from the additions and private interpretations of men, and in a perfect faith and reliance upon the living light of Truth, shining in the darkness of the child's heart; which, if it be apprehended and submitted to by him, will be a source of every grace from above, to the leading of his mind "into all Truth." There have been long and dull times, when every man taught "his neighbour, and every man his brother, saying: know the Lord." These times are drawing to a close; the time is approaching, when "all

shall know him, from the least to the greatest;"—"prepare ye, therefore, the way of the Lord, make his path straight." In bringing up your children, do not presume to be teachers yourselves, but minister unto the living word of Truth in their hearts, that it may be fulfilled of them what the prophet says: "All thy children shall be taught of the Lord."

THE END.

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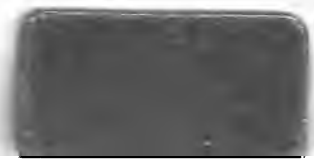

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